

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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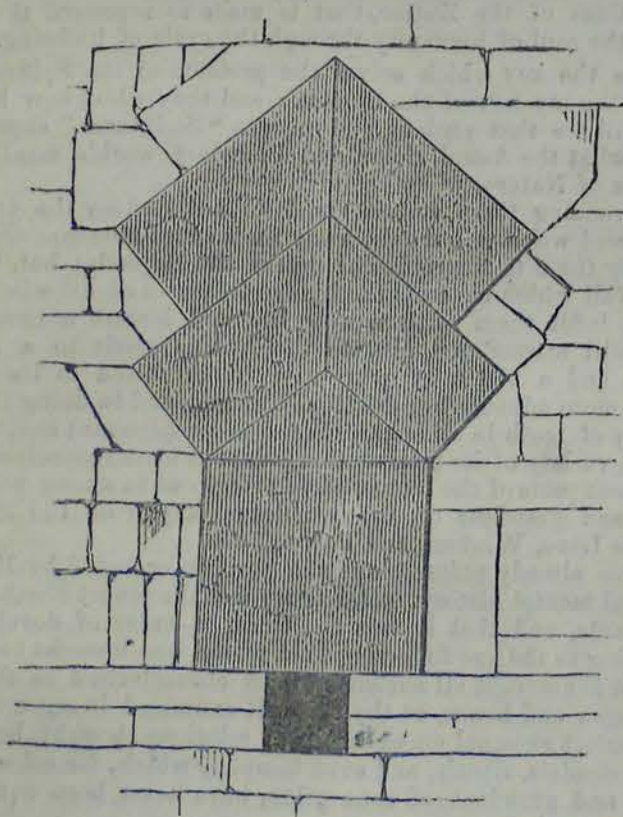
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

VII.

I am the First, and the Last,
 And the Living One,
 I was dead, and behold!
 I am alive for ever and ever;
 And have the keys of Death and Hades.



View of the Entrance Passage to the Pyramid,
 with the Monogram of Osiris.

REFERENCES.

The small square block is the Entrance Passage, and the large square and triangular arch stones in light tint, form the Monogram, or Symbol of the Osirian Religion, which, with the Entrance, were concealed by the casing stones. The rest are the filling-in stones of the Pyramid.

Before entering upon the religious system of the Egyptians, it will be necessary to revert to the subject of "Chronology," which by some is supposed to be embodied in the Great Pyramid of Egypt.

By taking the lengths of the various passages and chambers along the floor lines, and counting inches of measure as years of time, it is presumed that these measures, along with certain marks and divisions, apply to historical events as narrated in the Old Testament Scriptures.

The Zero, or cardinal point of this supposed system, is at the entrance of the Grand Gallery, and its length, 1881 inches, taken as years, fixes that date as the consummation of the Christian Dispensation, which by others is supposed to refer, if not to the end of the physical world, at least, that it marks the time when

the Lord Jesus Christ will come in person, and make his Second Advent upon the earth.

This view is somewhat strengthened by an old prophecy, attributed to Mother Shipton (*alias* Friar Roger Bacon, who flourished at the close of the 14th century, and who, it is thought, published his occult works under that *nom de plume*), who states

The world to an end shall come
 In eighteen hundred and eighty-one.

Many others who have made the prophecies of Scripture their especial study, by a process of calculation, have arrived at nearly the same results as to chronological times; and all agree that our times are nigh upon the epoch that is to mark off the close of one period in the history of humanity and the earth, and it may or may not be the commencement of another, after the grand catastrophe of a universal fiery conflagration which is to burn up the earth and all its inhabitants, thus renewing, but in a more terrible form, the first destruction of the race, which was by water. These, with other conceptions, have brought into existence several sections of ecclesiasticism, called Second Adventists, and who, as more or less concrete bodies of Christians, are now awaiting the issue, in the expectation of the near fulfilment of the thoughts and ideas which have brought them into existence and which bind them together. The numbers composing these various bodies of religionists are too great to be ignored as a factor in the present system of human religious thought and expression, and universal Church history will not be recorded truly without noticing the rise and progress of these various types of "Second Adventists" who form a part of present Christendom. Why this fixity of such ideas and concentration should be taking place in our day and generation will form a subject of consideration further on, but at present I merely note the fact of numerous and powerful bodies of men and women who have formed themselves into special communities for the special purpose of propagating their ideas and thoughts respecting the Second Advent of Christ.

Returning to Pyramid measurements. The entrance is 2,523 inches from the Zero point (or the year 1, commencing with the birth of Christ), which is supposed to indicate the year when the dispersion of Babel took place, and assumes that the deluge or flood occurred about 2,800 years B.C.

At a distance of 2,170 inches from Zero (near the entrance) there are the 2 double lines on the walls of the entrance passage, which are supposed to establish the date of the building of the Pyramid, and a prophetic allusion to the birth of the Messiah, and his appearance upon the earth; hence they are styled the Messianic lines.

At a distance of 1,542 inches the ascending passage leading to the Grand Gallery and Central Chamber strikes off at another angle from the descending passage, and marks the time when Moses led Israel out of Egypt; thus the length of 1,542 inches, in years, marks the duration of the Mosaic Economy, or Jewish Dispensation.

The length of the Grand Gallery is 1,881 inches, which answers to the duration of the Christian Dispensation; another 50 inches brings us to the Ante-chamber, which measures 116 inches, and after that a length of 100 inches, or a total of 2,157 inches, which, as years A.D., introduces into the Grand Central Chamber, representing the millennium epoch.

Such is an outline of the system advocated by those who give a specific chronological application to Pyramid measurements, and apply them to the historicals and prophecies of Scripture.

It will be seen that the crucial points of the system are the

entrance and commencement of the Grand Gallery, the first referring to the Deluge and the second to the Birth of Christ. If it can be shown that either of these are not in accordance with literal fact, then it follows that the system is founded upon an erroneous conception of the true symbolism, which unquestionably is the grand characteristic of the Great Pyramid.

It is precisely on the question of the literal application of the Scriptures to historical events in human history, and relating, for the most part, to a small portion only of the race, that disputations and contentions take place; and to this very contention is due the division of Christendom into the vast number of contending sects, each claiming for themselves the possession of truth, such as taught by the Scriptures, and which, according to the doctrines they teach, is to reform and regenerate the whole world.

He who has searched into the records of the earliest Christian age cannot fail to see that what is now called Christianity was purely spiritual in its origin, and was taught as such in its doctrines and application by its founders, and it took 2 or 3, or even more, centuries to destroy this spiritual element, which was gradually overshadowed by the rise and spread of that temporal power and domination which extinguished in blood the pure and esoteric truth that had given to the system its vitality and form; and among the so-called religious systems of the world, Christianity is not free from the red hand of violence and murder, for her history is written in tears, and sorrow, and blood, culminating in the dreariest period, known as the Dark Ages, but out of which, by the Reformation, in the 16th century, there arose a Light which illumined the darkness of that age, and was the star of hope of a brighter and happier future.

The war and contention of strife of tongues has heretofore been, and is yet, on this plane, viz., as to the meaning and application of the letter of Scripture; and it must ever be so until men awake to the knowledge that all "sacred" writings are records of spiritual verities, and not of secular history. The term "revelation" implies this, that truths of a certain order relating to the inner and higher nature of man cannot be known unless revealed from an inner source, which of necessity is spiritual and emanates from the spiritual world. It does not require much consideration to arrive at the conclusion that the record of historical events does not require special illumination; but to unfold truths relating to the history of the soul and spirit of man, and to record that history, does require an order of mind of a diverse quality and deeper insight, to put such experiences into a form that shall be adapted to the wants and aspirations of mankind upon the earth-plane.

This thought is the key to unlock the mysteries of all sacred writings; for as these contain the narrative of the peregrinations of the human soul, down from its prior dwelling-places to its ultimatum in physical form, and thence of its ascent to other spheres or worlds which it is to inhabit, and in the formation of which *itself* has to take its part, then it will be seen that the letter, or outer covering of the inner truth and wisdom, is the form assumed to convey spiritual knowledge, precisely as the physical organism is the outer shell or covering to the spirit-atom within. When this fact is realised, then disputations and contentions will cease, and the divisions caused by an imperfect comprehension will blend into a more harmonious whole, and it will be seen that the various sections are each performing their own part in the body politic, scientific, and theological.

The idea of the past systems of religious thought, based upon a close observance of astrological sequence and facts, has invariably been, that the cycles formed by the planetary and astral orbs coincided with cycles in human history, and that at periodical intervals there appeared (and would continue to appear) at the appointed times, men of commanding genius or wisdom, who propounded new doctrines and communicated new revelations pertaining to the spiritual nature; and these, forming a nucleus of followers and disciples, attracted others, and gradually increasing in numbers and importance, they formed themselves into brotherhoods, which developed into nationalities, and became a power which was felt and acknowledged by after-generations. This is the nature of the origin of all the great systems of the mighty past.

In ancient Persia, which included the south-west portion of Asia, and modern Persia, Tartary, and India (for Persia, like Egypt, has a spiritual significance, and if expressed in literal phraseology, means the "land of the horsemen," but which spiritually interpreted signifies the seat and activity of the intellectual faculty and power), there was a brotherhood (if your readers will grant me the term) who were in possession of secret or occult knowledge, and they fixed upon the duration of an astronomical cycle known as a "Neros," which was about 600 years in running its course; this cycle was the Solar Lunar, or the period that elapsed between the conjunctions of the sun and moon at the vernal equinox—such conjunction, according to their teachings, resulting in the production of a new magnetic influence, and the appearance or birth of a special individual who embodied in his own person the spiritual element proceeding from such conjunction; or, in plainer words, they conceived that the outer natural phenomenon was a reflex of what had transpired in the world of mind or spirit.

This result in their writings was *personified*, and names or titles as of persons were given to these "Avatars," a term which implied in a pre-eminent sense the possession of superhuman power and wisdom, and hence they came to be regarded as Incarnations of Deity, and in their sacred records were tabulated as such. In what is known as the Brahminical system (the outbirth of that still more

ancient one referred to), these "Avatars" were the successive Incarnations of Vishnu, the second in the Sacred Trinity, of which Krishna was the 8th or last before the Christian Era.

The narratives or histories of Krishna and Christ bear too close a resemblance as to the leading incidents in each, together with the more ancient one of Osiris, to be considered otherwise than different versions of the same esoteric truth.

Berosus, one of the oldest known Chaldean writers, gives 600 years as a Neros, and that multiplied by 6=3,600, which again multiplied by 6=21,600, or a great Seros, at the expiry of which time a complete change takes place in the axial position of the earth. This is the nearest approach in round numbers to the length in years of the great year or cycle of the Precession of the Equinoxes. And this 3rd power of 600 expressed as 600, throws a light upon the insertion of this number as that of a Man in the Apocalypse of the Christians.

It is known to those versed in ecclesiastical history that the date of the commencement of the Christian Era was fixed by the Roman Emperor Constantine, and calculated by Eusebius, who, finding the time not exactly to fit with the Julian Calendar, added 8, making the Neros to be 608 years, which made up 3,040 years from the birth of Christ to the Flood, which was the time fixed in the ancient system as the commencement of a new age, or when the sun entered Aries, and which point is still that from which all astronomical calculations are made. It was to fix this date that the monogram of IHS was adopted for Christ, which in numerals means 608. It was the same Emperor Constantine who adopted the Roman Sunday, and made it the Christian Sabbath in the year 324, A.D.

It would be beyond my purpose and province to enter further into details respecting the intricacies of the various ancient systems which adopted numerals for expression of the various epochs of time in the chronology of ecclesiastical history; and I have only introduced them for the purpose of showing that as numbers they have no exact relation in arithmetical value to the events they are used to express. The real value is in their spiritual meaning, for as numerals they are only used to tabulate the past, present, and future divisions of the mental and spiritual development of humanity as it is while embodied in earth-life. It is based upon the science of astronomical phenomena utilised to embody astrological verities, and which recognised as its main feature the operation of the great law which caused outer nature to be the reflex of the inner nature of man, and it is nothing more nor less than the passage or progress of the central orb of our planetary system through the constellations of the Zodiac, that is made to represent the progress of the soul of humanity through the cycle of its being.

This is the key which solves the problem of the Sphinx, and unravels the mystery of the Phoenix; and they who know how to use it, will see that ancient and modern "Scriptures" express in writing what the Astral, Solar, and Planetary worlds manifest in the realm of Nature.

In advancing these statements, I do not destroy the value of these sacred writings, nor take away their supra-mundane origin by relegating them to the region of myths and legends; but, by lifting the veil which conceals the hidden treasures of knowledge and wisdom, infill them with a new life and impart a new light, which will attract and elevate the human spirit to a field of thought and a vision of perception, more suited to its higher, because more advanced or developed, stage; and in doing this, the harmony of truth in all spheres becomes conspicuous; and, further, that the variety of its presentation, adapted to the capacities of the component parts of the human race, brings out in strong relief the beauty and grandeur of the wondrous display of the Supreme Creative Love, Wisdom, and Power.

I have already pointed out the position occupied by Egypt in universal mental history, so far as regards the planet Earth and its inhabitants, and that it was the third, in order of development, pertaining to the age following that which was brought to a close by what is amongst all ancient nations characterised as the Flood or Deluge; and hence, as the third, it expressed in outer form the most perfect external embodiment of religious thought, both as to its ceremonials, rituals, and even temples, which, for colossal magnitude and grandeur of conception, have never been equalled by any other nation.

Amidst all the grandeur of intellectual and architectural display, the first expression was the grandest, and the Great Pyramid stands out as the first and chief embodiment of the Spirit of that Age and Dispensation; for undoubtedly the Designer and Constructor of that ancient Symbolic and Representative Building was infilled with the Spirit of the Mighty Angel who built the earth, and of whom I shall now speak more fully; for to commemorate the rule and dynasty of this "Mighty Angel," the Architect appeared on earth as His "Messenger," erected the Great Pyramid, and taught, by revealing the science of Geometry, the principles upon which "the Angel" constructed the earth itself. Thus the Pyramid was a Temple dedicated to "Osiris" as the Grand Luminary who enlighteneth all who own His sway and acknowledge His dominion.

Your readers must forgive me if I am compelled to use mystic verbiage, but articulated phraseology is ill adapted to convey a knowledge of what is involved in the comprehension of purely intellectual and spiritual philosophy; but possibly what follows may assist those who follow me to arrive at the conclusion I am aiming to establish, and which will appear more clearly towards the close of the series.

I think I have shown, in the light of the philosophy I am pro-

pounding, that the Flood or Deluge, and the epoch from which our time begins to date in the original calendar, are no unmeaning fables or mythical fancies, but that they really indicate a period in the history of the world of humanity when the first great conflict between "good and evil" was brought to a termination, and from thence commenced a new era which was to, and did, take a different form of manifestation. Here, if anywhere in time, we must seek to discover the consummation of a past, and the commencement of a new era.

What the characteristics of that pre-historic age were, I have already shown,—it was the childhood of the race, with its simplicity of ignorance, ere it entered upon an age or stage which was to develop the mighty power of Intelligence called into play by the expansion and enlightenment of the inner faculty, which as yet had lain in a state of dormancy, exactly as the dominating power of its counterpart—the human will—is even now in a similar state. If the power, by the exercise of the function of human intelligence, has brought and developed the race to its present state of civilisation, and has given to man the command of the elements by which he has subjugated them and made them his servants, what grander results may not be prophesied and anticipated in vision when the now dormant function of the human will shall become active and the intellect and will act in unison.

The "Angel of Light" has swayed the destinies of mankind during the ages of the past, since the commencement of the Historic Era—say, about 3040 years B.C., the time from whence all calendars originate, and which even the entrance date of the Pyramid, 2523 B.C. (supposed to refer to the dispersion of mankind after the Deluge), appears to support, leaving, as it does, 517 years for the intervening time.

This Angel of Light was the "Osiris" of the Egyptians, who in India was known as "Busiris," afterwards as "Krishna," who figures in the ancient Sanscrit Scriptures as the "Incarnated God;" and this fact is proved by the terms Busiris and Osiris being interchangeable in Egypt; for in the earliest records the temples were called Busirian, and the system of worship connected therewith as Busirianism. The first "temple" built in Egypt was located near the Great Pyramid, and was dedicated to Busiris, which was the name given to the city containing the temple; and, like what is recorded of the city of Antioch in Syria, that the followers of the then new faith were first called Christians, even so in that still more ancient city in Egypt, the followers of the faith taught by the Builder of the Great Pyramid, were first called Busirians—a significant part of parallelism which may be traced in the history of the Christian system, and which will be more clearly seen as I progress.

Strange to say (and yet not at all strange to the student of spirit-philosophy), the Leader of the Guides who are bringing such a number of spiritual disembodied beings back to earth, to give their experiences through a medium in London, and whose communications are so carefully reduced to writing for the use of posterity by that indefatigable recorder A.T.T.P. (who himself made his mark and position in India),—this "Intelligence" or being has manifested his presence, and declares that "He is known in the spheres as 'Busiris the Ancient,' and that he lived as a man upon the earth in India;" and after stating many things in reference to India as to population, manners, and customs in his day or during his sojourn on the earth, He distinctly affirms: "I can account for 5,000 years of earth-time; and it was I who was the author of the 'Maha Bharata,' which literally means in plain English: 'The Divine Wisdom' personified, and reduced to writing in historical form.

Warren Hastings, who, when Governor-General of India, was induced (or impressed, shall I say?) to have the ancient Hindoo Scriptures translated into English, in his introduction and dedication of this work, uses the following language: "The Maha Bharat, a most voluminous poem, affirmed to have been written upwards of 4,000 years ago, and is venerated as the product of divine inspiration; and if the several books enumerated be really the production of their reputed author (Khrishna Dwypayen Veias), many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as the promulgation; and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system." A more remarkable and striking confirmation of the utterance of the now disembodied being, claiming the title of Busiris (another cognomen for Krishna), and who in our day has made his second advent to earth, it were impossible to find.

This revelation, as given to the recorder, A.T.T.P., throws a light upon the history and compilation of all "sacred" Scriptures or writings. Once a man on earth, known as Khrishna Dwypayen Veias, but now an ascended and glorified spirit, he returns again and gives the story of his earth's life, the chief episode in which was the recording and reducing to a written form, by means of allegory, for the use of posterity, the truths which for ages since have affected the lives and destinies of myriads of the human race. As the first "recorder" filled with the light and spirit of the ancient Angel, "Osiris," of whom he was a special messenger, so, since his day, other recorders have arisen, who have been infilled with the same spirit of truth, and adopted the same basis of truth in new, but still allegorical, forms, to meet the requirements of the different nations and people as they arose and fulfilled their parts in the grand drama of life in human form on this planet. "Of such is the kingdom of God;" for these recorders and messengers are the "kings" pertaining to the hierarchy of heaven; and

possibly the present generation may, ere it closes and passes away, witness the advent of another messenger, infilled by the spirit of the same ancient Angel, who shall be the recorder of the truth presented in a newer form, adapted to the expanded state of enlightened minds, who thirst for higher and more interior knowledge concerning the Kosmos without, and still vaster Kosmos within, the realm of Nature.

Like "Buddha," of another offshoot of the same tree, Busiris, Osiris, and Christ are appellants given to what is vulgarly and ignorantly called "The Sun-God," but which in reality applies to the Great Central Sun, "The Enlightener" of the world, and which is to the spirit world of our planet earth what the Solar Orb is to the natural world—viz., the first expression or manifestation, in the various respective spirit-spheres, of the still greater unseen and primal Supreme Power, which is veiled within, even the Spiritual Sun itself.

That Grand Spiritual Sun (a term used because language can supply none higher or more interior) throws off emanations, the germs of the future Angel, which, passing through the cycle of its descent, assumes the human form on earth, by which it arrives at the stage of *self-consciousness*; then with that as a reward of its contact with matter, it ascends to heights in the firmament of eternity, where it becomes a sun, of greater or lesser magnitude, and in its turn becomes the parent of other systems: and thus creation continues in the vast and stupendous Grand Cycle of Infinity.

Is the human mental eye capable of seeing such a truth, and is the human intellect sufficiently enlightened to range o'er such a vista? If so, then earth's inhabitants may recognise in the exaltation of one atom of life, as shown in the manner I have portrayed, the now ancient Angel of the planet-earth, and to whom, if name or title must be given, the name "Osiris" is applicable.

He, the mighty Angel, who never graduated in human form in person upon this earth, but who passed through the cycle of His being on another earth long ere this planet began to be, is "The True God," and who is now declared and manifested in a form and manner that shall dissipate the darkness of the past, and by the combined light and heat of the new presentation will usher in the commencement of a New Dispensation, more rational in its conceptions, more beautiful and powerful in intellectual attainments, and more glorious in spiritual power and manifestation, than any that have preceded it.

The 5,000 years—the Pyramid number of 50 multiplied by 10 to its third power—has nearly come to its termination, and Busiris or Osiris, the Angel or Messenger, comes again and makes His Second Advent to herald and inaugurate the long-expected era.

I have clothed the truth in allegory, but the veil is so thin that many who have come within the range and felt the influence of the wave of spiritual life which is now sweeping across the surface of the globe will be able to understand my meaning and recognise in the universality of its expression the voice of "The Spirit" who now speaks to the churches, especially of Christendom, and will hail the appearance of the new form of "The Spirit of Truth" as "The Comforter," who is to abide during the continuation of the age with the peoples, and nations, and kindreds of earth.

The chronology of the Great Pyramid system, as I have detailed it, will be seen to be true as to *state*, and if the numerals are taken at their spiritual value, it will be perceived that they are true as to date in time, to which I shall refer again when treating of the hieroglyphics found in the Upper Chambers of the Building.

To "chronicle" a spiritual event is one thing; to tabulate its natural effects in time is quite another; the latter falls into "chronology" and becomes historical by being tabulated as facts transpiring in certain portions of the cycle called years, which form the standard of measurement as to time; and herein lies the difficulty of determining with exactitude the occurrence of events before the historic era, for the ancients had no calendar such as is used in modern or historic times; hence what knowledge of prior history was handed down among the various nationalities of olden times assumed the form of "tradition." One fact comes out very clear to the student of archaic lore, and that is, the vast antiquity of the race, and there are too many existing mementoes connecting historic with prehistoric times, which undoubtedly require a much higher antiquity to account for, than the time allowed by those who fix the universal Deluge (involving, as it is said to have done, the total destruction of the human race, save and excepting the 8 individuals, from whom the myriads and myriads of human beings have since sprung), at so modern a period as 3,000 years B.C.

To say nothing of the tabulated dynasties of ancient Egypt by Manetho, the records of India, and of a nation as old as India, viz., China, which is supposed to possess records reaching back to vast ages of time, require for their historical details an antiquity that stamps the presumed date of the Great Deluge as a literal fact, as erroneous.

The view that I have shadowed forth, as to what the tradition of the Deluge actually refers to, does no violence to the requirements of geological science, which traces up, step by step in a continuous chain, the presence of man upon the earth's surface, to periods which arithmetical numbers are inadequate to express.

The enormous population of the Chinese Empire, numbering probably near a third of the earth's inhabitants, can hardly be assumed to have acquired such proportions within a period of 5,000 years only, and their history, isolated as they have been from surrounding nations, forms a study of peculiar interest, as their known idiosyncracies point them out as a remarkable portion of

humanity. Their worship of ancestry, together with what is characterised as magical practices, and their contempt of physical death, prove that "spirit-communion" as a general usage amongst them has been maintained from a very high and remote antiquity that links them with the First Dispensation of which I have spoken; and most probably they are the "remnants" of the Golden Age, during which the intercourse between the denizens of the upper and the inhabitants of the lower worlds was regular and uninterrupted. The Tutelar Angel of that Dispensation was of a different order to the Mighty One, who to the later generations of mankind since the Deluge, is acknowledged as Vishnu, Buddha, and Osiris,—one Angel, but with diverse titles, according to the language of the various nationalities who come under his sway and dominion, and to whom the various names were supplied by his messengers, and committed to writing by the recorders of successive Dispensations.

It will be my aim in the next chapter, to trace the connection of "Egypt" with the mighty Past and not less important Present, and in which the Colossal Egyptian Sphinx will be treated of, as that monument of antiquity supplies a missing link in the chain of ecclesiastical history.

Hughes Broughton, Manchester.

(To be continued.)

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

EDWARD WORTLEY MONTAGUE.

May 14, 1879.

The medium in trance, not under control, said:—

"Who are you? An Englishman when on earth, by your form and face I judge. If that was the dress worn by you during your earth-life, it must have been worn as an actor, for such a dress off the stage would be unbecoming. Trousers wide, looped up below the knee. He has no stockings on his feet, his legs being bare; there are no backs to his slippers, and the toes are turned upwards; the soles of them are very thick. He has on him a sort of tunic, embroidered with coloured braid, the material being a blue velvet; his cloak is of the same material, lined with white satin. It would, if allowed, trail on the ground, as he walks towards me; but an African, or black-cap, holds it off the ground. Upon earth his age would be about sixty years, that is, if he has presented himself as himself. A turban is upon his head, the material is green silk. He is laughing; he is coming nearer to me—nearer."

Here the medium went under control, and spoke as follows:—

"You know Westminster School, and being a resident in London, I daresay you may have heard the well-known cry, 'Flounders! flounders fresh from the market! come and buy!' [The medium sung this out at the top of his voice in a musical sort of street-cry.] Do not be dismayed, you have not any famous London costermonger for a visitant just now, although I have stood on the pavement and sold fish in the streets. Boyish follies—follies; I revelled in them during my stay on earth. Every year of my life was a year spent in folly; and death, as known upon earth, overtook me in my last great foolish scheme,—pursuing and passing through life without a landmark of hope, without a foundation of faith. There are thousands, nay, there are millions, living such lives, and who as certainly will find themselves hopelessly stranded and wrecked when death overtakes them. I had no distinct realisation of eternity; I had no belief in a God. At school, at Westminster, I thought but little of His being and of His governance, and as I grew older, I thought but to disbelieve, recognising God only as the conception of the human mind: that God was a great and powerful conception only, as the human mind created Him; that man was the creator of God, not that God was the creator of man. These were my conclusions, but they brought with them no happy state of feeling. I envied those who could believe with a trusting and unswerving faith. I had only realised the absence of God, because it had never been proved to me, so that my consciousness could grasp Him, or my intuition realise Him; neither could He be reached by evidence, and when I again reiterate the statement that there are millions of human beings in this state of mind, I am in no manner swerving from the truth. In arriving at the truth, it is now my opinion that natural surroundings are but inefficient aids. The will is born with the body, and the body is governed by the will of the mother that produces that body, and her likings are the likings within the will of the child when it is born, and her dislikes are the aversions of the child born in the same way; meaning that Will, although unformed, is born with the body, and that the natural characteristics of a soul's actions on earth can, if not accurately, very nearly, be defined by an acute observer of that child's parents, more especially the mother. This, the result of my conclusions, is now presented to you only as a personal opinion, that of my own; and even you may now deem it as an idea or rule with many exceptions, but the majority of souls born favour my conclusions.

"I inherited a strong ungovernable capricious will—inherited it at my birth from my mother, undoubtedly from my mother, who was the friend and companion of the greatest male wits of the day; herself of no mean literary attainments. My only peculiarity was, that her will being a regulated will, the will ran uncontrollably wild in her representative, myself. Even from a child this was observable in me. Government of my will met always with the most obstinate resistance on my part, and as a school-boy I escaped from the control of the school authorities, following the profession of a chimney-sweep, and afterwards that of a costermonger; and yet noble blood ran in my veins, for my mother was the oldest daughter of an English Duke. I ran away, to be taken back again to school after my capture, to again make my escape, suffering all the hardships of a cabin-boy's life in a barque bound for Spain. I had to suffer all the cruel indignities and wrongs on board at the hands of the illiterate master and subordinate officers, to be again captured through the instrumentality of the British Consul, then to be started again homewards, with directions to the master of the ship to take care of me, as care was wanted; so my muleteer life was summarily ended, and I became once more homeward bound. How strangely these actions seem to me now. The reproofs I met with from my worthy and talented mother were entirely disregarded by myself. My mother was talented, having a perfect knowledge of the Greek, Latin, and French languages; her master being one whose name has often been heard here, and he was one about whom you once held a dispute; his name was Burnet. My father held a place in the Treasury, his name was of course the same as of myself. The name which I bore on earth was Edward Wortley Montague, and my mother was Lady Mary Wortley Montague, and I myself was her only son—a sort of anxious care and trouble to her.

"How far my mother was confirmed in the faith that elevates the soul, I have learnt since my removal from the earth-life; I can assure you, dear sir, she was not, like her son, without a landmark or foundation of hope. My wild eccentricity of will on my return home, drew from her the unwilling consent that I should be consigned, with all the care of a valuable bale of merchandise, to the West Indies. They watched me with an anxiety painful to witness; it was so annoying, that I determined on a decent mode of living, and I wrote a penitent letter to my mother, returned home, and carried on the duties of my station with a docile obedience to the wishes of my surroundings,—taking a seat in Parliament; being in fact quite a worthy member of society.

"Oh, what a tiresome life! I longed again for a Bohemian career; I detested society's unnamed, unpublished laws, but laws as truly binding as those so carefully formed and passed by the governing powers. I could not rest living a life decently; I loved liberality to those that were wanting; I enjoyed society; I loved to assemble around my board jovial spirits, who lived, like I again resolved to live, outside of society's laws:—men whom religion did not bind; men who could form the ready jest at all unreasonable doctrines; men who could point out the glaring deficiencies, rekindling that hate, that possessed me against audacious priestly ruling; but such a life, such convivial meetings, were expensive, and money, money, was the sound that greeted me on every hand.

"That continual clamouring for money being irksome to me, I left my native country, commencing in real earnest a wandering life, which had for me no ending upon earth; a wanderer with a fortune that would by thousands be considered ample enough for my wants. I, in the course of my wanderings, formed the acquaintance of a French Abbé, and through his instrumentality became a convert to the Roman Catholic religion, imagining from his arguments, that there was indeed a solid substratum of truth in its doctrines; but once a convert—not only professing, but acting up to that belief—so many secrets (that before the conversion were carefully hidden) were revealed, and I forswore, there and then, any further connection with the Roman Catholic faith. I was an unhappy man without a landmark; and as the drowning man catches at any straw, so had I clutched at the few truths contained in the Roman Catholic faith.

"Now came the most curious part of my life on earth. My introduction to the Koran, or sacred Mahomedan doctrine. In it the realisation of God was sublime; but, alas, God's prophet is indeed but a poor conception. It was the conception of the Infinite that aroused me from my great dream of self; oh, mine had been a great dream of self, and had been with me ever since I could realise the value of thinking.

"I, after leaving or abandoning the Roman Catholic faith, was a more helpless creature than before. I was further confirmed in my awful principles that my mind, or the human mind, was the only development of God—meaning, that only by the working of the human soul does God arrive at self-consciousness: in other words, if intelligent minds did not exist on earth, there would be no God; further confirmed in the belief that the Absolute Being of the Theologians is man's own being; that no power existed over man, and that if any power was admitted, it was but the might or power of their own souls or beings. In fact, I only realised that man was all-sufficient for himself, and that if I thought of eternity or tried to realise eternity, it was but the eternity of thought and feeling, and nothing else; I realised, and was further confirmed in that realisation, that God is man's revealed inner nature—his real self. To sum up the conclusions I arrived at, they can all be embraced in the one thought that governed me afterwards:—'Religion is but the dream of the human soul.' But there came one to me, a Mahomedan by faith, as spiritual in his nature as I was material in mine. There are such beings on the earth now—beings

peculiarly constituted, and who are formed as the direct opposites to others. When two directly opposite minds meet, there is a chance of concord. We agreed to argue; and from a Roman Catholic I became, lived, and passed to the spirit-world a Mahomedan believer. Do Mahomedan principles and views remain with me now? Yes; those that I accepted on earth. Mahomedan forms, as required to be performed by the believer, are the outward and useless symbols of the Mahomedan faith; but I can conscientiously make this statement, that of all the faiths now existent on earth, not one faith can equal the Mahomedan in the blessing of spiritual communications."

RICHARD SAVAGE.

May 20, 1879.

"Good evening, worthy sir; good evening. My life on earth contained, as I thought, every surprising incident and change of life; but I was wrong. The greatest surprise or change is now, a surprising change from a prison upon earth to freedom in the spirit-world; but a more surprising change still is the coming back again to earth. What surprises and what changes has Eternity in store for us all! Who can answer? Has it ever been answered? Have the highest or proudest of spirits informed you of this? No; neither can I; and am I of the above class? Far from it, far from it, for intellectual worth was not one of my possessions, although I passed a lifetime in trying to make men believe that I was the possessor of intellectuality. My earth-life, from its commencement to the release of my spirit from the body, was one huge misfortune; coming into the world and not wanted by my progenitors, and passing out of it unheeded and unregretted. Do not charge me with being in the possession of unseemly, spiteful feelings; far from it. I have mentioned the fact. Do you, dear sir, believe in the transmission from generation to generation of vices and virtues? and that if the progenitors are of the highest morality, the chances are in favour of the offspring being morally intellectual? or, on the other hand, if vice in its crudest form is the state of the progenitors, then that these vices curse the coming offspring? I have heard you state that the foetus in the womb of the mother can be directly acted on. I believe it. I go even further, and claim for it the possession of a law unrecognisable, but still a natural law. You have said oftentimes that the mental and moral qualities of the parents are transmitted to the offspring. I take it for granted that you included physical peculiarities as well, not only from parent to offspring, but this transmission of character is hereditary for generations. The family from father to son, whose obstinacy has degraded the high positions that many of that family held; I speak of the family of the Stuarts, as a positive proof of transmission of generic character."

Here I said there was another celebrated family who could be included in the same category. I mentioned the family of the Bourbons.

"You have mentioned another family that have never placed on record the use of any knowledge obtained by experience. How much these transmitted characteristics should and will be studied by mankind! They are studied as to animals with a closer application than as regards the human family. The predominating pursuits of the parents are influencing the habits, and hold a governing sway, more especially those of the mother, before the actual birth, in fact from the time of the living existence of the child. For instance, how many cases have come under your own knowledge, and also under mine whilst on earth, of one or two of the first-born offspring being active and intellectual, whilst the later born children were half idiots. Pursue this psychological fact, and you discover for it a very natural cause; for instance, through an accident occurring to the father, or through fear suddenly operating on the mother, idiocy is often the result; and it is more common among men to-day than from the beginning of the world. It hath its rise in the offspring of drunken parents—wine bibbers, amongst those that can afford a higher range for their vices—children begotten oftentimes when one or the other of the parents were in a state of drink, and the transmitted character in the offspring is the craving for spirituous liquors, attacking them despite the keen perception of the evil consequences following. Even such parents may break into these habits of drinking at times, and at other times may have their sober moments, and when this is so the offspring born in this purer state bears transmitted characteristics that do not belong to his brothers and sisters.

"It is but fair to state that if the unfortunate members of the Stuart family showed hereditary obstinacy, yet with it was the transmitted characteristic of undoubted courage, the possession, but with one exception, of its every member.

"Again, there are parents, the fathers, men of wonderful grasping minds, that have lifted them far above their fellows, yet their offspring produce no recurring indication of this mental strength of the sire. This can easily be accounted for: the character of the mother predominates in the offspring, and wherever such cases occur, mark me well, there is a great want of mental strength in the mother, if the intellectual father and the weakness of the mother's brain is the transmitted characteristic of the offspring. There are cases of exceptional beauty of person in the offspring born of coarse and vulgar-looking progenitors; chance has had nothing to do with this excessive personal beauty of their offspring; but their surrounding circumstances have had a temporary change; a change for a brief space of time, the highest moral and intellectual qualities of the parents have been brought to the surface; a love has suddenly been formed, perhaps as suddenly to pass away; a love of gazing on the beautiful, hence the offspring's personal

characteristics transmitted are this personal beauty and these moral and intellectual qualities.

"You may ask why have I entered at all on this subject? I will tell you. Upon earth it was my only thought by day, and it was my dream by night; I felt myself isolated from the rest of mankind by my surrounding circumstances; I felt myself the possessor of the transmitted characteristics of a double earthly nature. I am not referring to the dual nature of man, that of supporting the body, and that of the expression of the spirit in the flesh, but of a double earthly nature, as if the transmitted characteristics of both my parents had in a measure divided my spirit; one half continually warring with the other, and in the warfare my spirit-nature forgotten. I do not want to be deemed a mystic. I cannot expect you, were I to ask you, if you understand me to answer me correctly, but I will make my meaning plain to you. My father constituted the higher, the more ennobling part of my nature. My mother's characteristics were the transmitted characteristics that made my life one of misery and shame. As far as a name goes I can claim none; being born in bastardy."

I said at once,—This must be Savage the poet. It seemed as if the name was suddenly put into my head.

"Yes, I am Richard Savage. It is permitted you to know who is sent. When your readers look through your memoirs they, too, will wonder and think it curious how it is so. Many perchance will believe that other indications than this led you to the conclusion; there they will be wrong. I am not wise, but I state that I am the unfortunate son of Annie, Countess of Macclesfield, and Richard Savage, Earl of Rivers.

"It seems against nature that a mother, scarcely freed from the pangs of nature, should look with eyes of abhorrence and aversion upon the innocent babe just ushered into life; it seems unnatural, that ere returned strength enabled her to leave her bed, she should give orders for the removal of that babe to a home of obscurity, with distinct orders to the woman to educate the boy as her own; to keep him in ignorance of any other knowledge than that he was a child of hers, giving her a false name, and making a six month's payment in advance, with a promise to return again; which promise she never intended to fulfil; and had not my grandmother, Lady Mason, pitied my forlorn condition, I should have been brought up a workhouse brat—a recipient of public charity.

"My father—may God in heaven bless him!—shortly previously to his transition, or what is known on earth as death, wished to make provision for me, his natural son. Sending for my mother, she spoke to him saying, 'Such feeling, my lord, does your heart credit; the boy is dead, and there is no need of your intended bequest of six thousand pounds.' Her bitter aversion to me could only be satisfied by retaining me in the lowest ranks of society, in the felons' ranks if possible, and yet I was a transmitted characteristic of my father, with the abhorred characteristics of this woman who gave me birth.

"Owing to curiosity on my part came the knowledge of my parentage. I obtained some of my grandmother, Lady Mason's, letters to the woman who called herself my mother, which I intercepted and read, and when I read them, I declare, and it is known to Him who looks with mercy even on me, that my first feeling was love and forgiveness to her, and falling on my knees, I asked God to enable me to gain back again the tenderness of a mother's heart. Tenderness dwelt not with her. I made every effort to see her; I was met by her with the most unfeeling, unnatural harshness; I have blessed her as I saw her shadow passing the window blind. An opportunity occurred for me obtaining an interview; the door was open; there were no servants in attendance; I found myself in the presence of the woman who had given me birth. My likeness to Earl Rivers, my father, made me instantly recognised by her. With a proud, defiant, contemptuous gaze, she went to the bell and rang an alarm that brought her servants in a body. When they came, pointing to me, she said, 'This low villain has tried to murder me.' She bade them, if they loved either her husband or herself (as she was then married to Colonel Brett) that after hurling me out of the house, they should imprison me should I ever venture to return to the door. A feeling of extreme hate sprung up in my breast; yet how strongly was that feeling of hate governed by the more gentle characteristics of my father!

"I could not sit down to any lowly mechanical pursuit, and my education unfitted me as a bread-winner in the fields of literature. I was a long—a very long time finding that out, for my efforts for success were persistent. My father's characteristic of forming many pure and useful friendships was in me. I made the friendship of Steele, of Wilkes (the actor), of Dr. Johnson, then at the commencement of his career, of Pope, of Lord Bolingbroke, and also of Lord Tyrconnel; but my mother's transmitted characteristic made me soon lose them all again. The minds of men, reading your records, will give utterance to the exclamation: 'Poor show of weakness; he should have fought against them.' God knows I tried. As for philosophical feeling, my distresses were mine to the fullest. Oh, I have wandered shelterless for days together. I have picked up the stray scraps of paper about the streets, and have entered shops, borrowing pen and ink; using the same pieces of paper for manuscript for my tragedy, 'Sir Thomas Overbury.'"

Here I interrupted him and said: I suppose you had your mother in your mind's eye when you introduced the character of the Countess of Essex?

He said: "Exactly so. But to continue. I found that tragedy produced but a poor remuneration. I then published some mis-

cellaneous poems, in which I described the treatment I had suffered at the hands of my mother, rendering the statement with humorous sarcasm and satire. Then came that charge of which I was innocent—that of the murder of Mr. St. Clair in a street broil, for which I was arraigned, tried, convicted, and condemned by Mr. Justice Page, despite the exceptional character of all those that bore testimony against me. People that were never near the scene of the quarrel, witnesses who were paid perjurers—and in all this a mother's hand was endeavouring to hasten a felon's doom on her son. History says that every probability existed of my being the perpetrator of the murder. History lies. Powerful merciful intercession was made for me, even at the seat of majesty. There was but one who tried to stem this current of mercy, and that was the woman who had given me birth. She glibly related the gross attempt I had made to murder her in her own house; but through the persistent efforts of the Countess of Hertford I was liberated.

"I was destitute of means of subsistence. Then the transmitted characteristics of my father seemed to fly away from me altogether, and I waged war, open war, against my unnatural mother, attacking her with lampoons and satire. On her behalf, Lord Tyrconnel sued for peace—for a cessation of hostilities, and I became a friend and companion in his house; but the instincts of the mother, ungoverned by the purer feelings of the father, led me into immoral extravagances whilst a guest in his house and a companion with him; getting drunk, having and bringing immoral company under his roof, pawing the chiefest and best of his library books. These acts led to my disgraceful expulsion from his house.

"Once more at liberty—once more at liberty to wage war with her who had caused my troubles; I published 'The Bastard,' and obtained temporary notoriety. I did not spare her. The peculiarity of her treatment of myself appeared in its every line. I became a pensioner on the bounty of the Queen, in consequence of my volunteer laureateship upon her birthday; but this pension was but a trifling one—only fifty pounds yearly. I experienced some of the greatest vicissitudes in the few following years that ever fell to the lot of any man, and on the death of the Queen they had reached to such a height that public sympathy was excited, and a subscription was set on foot to relieve my necessities.

"I had stipulated with the contributors to retire into Wales, but proceeded only to Bristol, forming acquaintances with many of its inhabitants; but my vile nature made me lose friends as rapidly as I gained them. This same nature seemed to destroy all feelings of gratitude in my breast. At last arrested for debt, confined in a cell, accused of ingratitude by many who had assisted me, and accused justly; but there was one unjust accusation that went to my heart beyond all the rest. That was an accusation of atrocious ingratitude to Pope, the largest contributor to relieve my distress. I wrote to him a solemn answer maintaining my innocence, he accusing me of traducing his moral character in this,—that I had charged him with living in adultery. He returned my letter unopened, and upon the return of that letter I had but one prominent wish, and that was to pass away from a world in which I had experienced nothing but trouble; and at the age of two score years and six, I, the natural son of an English Peer, died a prisoner for debt for a few shillings, and was buried through the charitable humanity of my jailor.

"There have been writers who defended my mother, who publicly denied the charge I made against her, and proclaimed that its source existed in my brain, and took its rise from my excessive vanity. My life is scarcely the life that your readers will expect to find amongst your records, but to thousands it will teach a lesson and point a moral. May God bless you. Even one whose nature was debased as mine can ask a blessing for one who is earnestly striving to work out his Master's will."

These two are curious controls, not only as regards the individuals whose strange careers during earth-life have been so well portrayed, but also by reason of a curious physical fact of mind-reading, which goes far to convince me that the power of mind-reading, although it does not account altogether for the phenomena of these trance relations, goes further than those who attribute the results altogether to mind-reading will be inclined to allow. It is not only a mind-reading of what is passing in the mind at the time of the seance, but a reading of what has passed, it may be weeks or months previously.

A month or six weeks previous to the first of the two seances I had been having a discussion on the subject of transmission of hereditary qualities to the offspring, human or animal, and my experiences had led me to the conclusion that the offspring, as a rule, acquired the frame from the father, and the temperament from the mother. Two stronger illustrations of the truth of the proposition could scarcely be found than in the two seances above related. The strange, clever, and eccentric Lady Mary Wortley Montague was fully represented by the clever but wild and eccentric Bohemian son, whose escape from *sweepdom* is said to have been the origin of the 1st of May sweeps' saturnalia, whilst the unenviable qualities of Annie Countess of Macclesfield seem to have been fully developed in her unfortunate son, Richard Savage.

DISCUSSIONS ON FOOD at the Franklin Hall, Castle Street East, Oxford Street, W., are held on the first and third Thursday evenings in each month. Admission free.

MR. T. M. BROWN, of Howden-le-Wear, intends visiting Belper at the beginning of next week, and Derby, Nottingham, and other places later in the month. Letters to be addressed—Mr. T. M. Brown, care of Mr. W. Wheeldon, Clusters Buildings, Belper, Derbyshire.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

11. SPIRIT-IDENTITY.

To the Editor.—Sir,—As another direct spirit-voice has manifested itself at our circle, quite distinct from that which we are accustomed to, and has informed us that his name is "Thomas Wilson," and in earth-life his residence was in Caledonian Road, Suffolk,—perhaps some of your readers would ascertain whether there is a Caledonian Road in Suffolk. A member who came from Suffolk says there is no such place, and the spirit persists there is. It appears to me to be a rather vague address. I am glad to report that the phenomena, and the manner in which this society is conducted, give great satisfaction to the members who joined through the paragraph which appeared in the MEDIUM; in fact this statement is necessary from the applications I am receiving, as, with our present limited room no more can be admitted.—Faithfully yours,

C. R. WILLIAMS, Hon. Sec., Hackney S. E. Soc.

ANSWERS.

13. DOES GOD ANSWER PRAYER?

IF SO, WHY DO WE SUFFER UNJUSTLY, AND WHY SUCH A LACK OF EQUALITY?

Answer to Question No. 3 (p. 139.)

Fervent prayer offered up by a sincere heart in faith and meekness is always heard, but not always granted in the way we expect, but as our Heavenly Father deemeth to be best for us, and that is why Jesus of Nazareth taught us to say: "Thy will be done."

The striking anomalies of earth-life referred to in the second part of the above question, and by which we are constantly surrounded on all sides, can only be reconciled with the infinite goodness and justice of God, by admitting the glorious doctrine of the plurality of inhabited worlds, and the plurality of incarnate existences of man.

This doctrine, which is of very old date and of which we find confirmation in the Bible, has, of late, been plainly revealed and corroborated by the communications of the spirits from the spirit-world. The principal features of this doctrine are as follows:—

All spirits were created equal by God, and were by Him made subject to the law of progress.

All spirits, simple and ignorant in the beginning, were endowed with a conscience to guide them in the choice between right and wrong, and with a free will.

Every spirit was thus made a free agent, and responsible for its own acts.

Every deviation from right brings, by an immutable law of God, its own retribution with it, and when, in consequence of this law, a spirit brings on suffering upon itself by such deviation, it has only itself to accuse of the wrong that is the cause of its suffering.

The end of all progress by the spirits is the rising, by means of development in knowledge and goodness, from a lower state of being to a higher one, and the ultimate attainment by all spirits, without exception, to the highest state of bliss and happiness.

The less the spirits deviate from the straight path of right, the sooner they attain that high state of being whereby supreme felicity is insured. And the more they allow themselves to be led astray, the more they retard their progress.

All erring spirits have it in their power to rehabilitate themselves by the means of repentance, expiation, and reparation.

The innumerable worlds that roll on through the infinite immensity of space are so many different dwelling-places for incarnate spirits.

The variety of these worlds, from the most inferior to the most superior, is infinite. Our earth, though not one of the most inferior worlds, belongs, nevertheless, to one of the very low degrees of the scale.

The space not occupied by these material worlds forms the spirit-world, the true home of the spirits.

For their due development in knowledge and goodness, it is a law of God, that the spirits should, at intervals, varying from days to centuries, become incarnate upon such worlds as are best suited for their progress.

The development of the spirits is thus brought about by alternate progress in the spirit-world and on the surface of the material worlds.

Every spirit has to go through a series of incarnations until it has attained to such superiority in knowledge and goodness, that it no longer requires the help of incarnation in its progress through eternity.

Our earth is the constant scene of arrivals and departures of spirits. Every birth is the incarnation of a spirit that has existed for ages incalculable, and every death is the release of a spirit that returns to its spiritual home.

Our earth being an inferior world, most of the spirits that become incarnate thereon are of an inferior order.

The principal object of our being in the flesh upon earth is the expiation and reparation of wrongs committed during a previous incarnate existence, the conquering and overcoming the evil propensities we have, through our own perverseness, acquired during our pre-existence, and the development, through a variety of trials, of our capacity for knowledge and goodness.

During our spiritual state in the spirit-world, we have a clear perception of all that we have ever been, and we see how much or how little we have improved, and what there still remains for us to do; and when for our further development it becomes necessary for us to put on a material body, we choose for that purpose, with the aid of our guardian angels and spiritual teachers, the world, the social position, and the trials best suited for us to be born into.

Nothing that we learn is ever lost, though we may temporarily forget it. When we are in our true home, the spirit-world, the memory of all we have ever learnt flashes back upon us, and serves for our progress.

During each incarnation a veil is drawn over our memory of the past, so that we may all the more exclusively and undistractedly devote ourselves to the purpose for which we are temporarily here.

The memory of our past acquirements is, however, only veiled during our earth-life, but not extinct. It remains in us in a latent state, and appears in the form of intuition and so-called innate ideas, without which we should experience the greatest difficulty in making further progress.

When we have been, through weakness of purpose, unsuccessful during an incarnation in fulfilling the object thereof, according to the resolution we formed in the spirit-world before coming here, we have to recommence our work by a fresh birth into this world or some other world, as the case may be.

The great impulse to progress is the conscience of man which never allows him to rest long stationary. It may often appear in this world to be weak and sluggish, and in some cases even *nil*, but it always wakens up into vigour upon the return of the spirit of man, through death, to the spirit-world, and as during the course of time conscience develops more and more, it becomes ultimately a most tremendous power for good and right.

As the spirits that become incarnate upon earth, are very different the one from the other, according to their ages and the progress they have each made in knowledge and goodness, and as the special purpose of incarnation of each is different from that of the other, it will be easily understood why there is such inequality among the inhabitants of the earth. Thus it is that there are idiots by the side of people in the full possession of their faculties; rich and poor; savage and civilised nations; deformity and beauty; more or less good people suffering wrongs, and people with depraved characters reaping the good things of this world; genius and ignorance; wisdom and foolishness; goodness and perversity, &c., &c.

This state of things, which at first sight appears chaotic, inexplicable, and unjust, becomes clear, and serves to prove irrefragably the infinite goodness and justice of God as soon as the pre-existence of man is admitted as an incontrovertible fact.

Before concluding this rapid and short outline of the grand doctrine of re-incarnation, I shall add, upon the authority of the communications from the spirit-world, that besides the class of incarnations that I have hitherto treated of, there is also another of very great importance to us, and that is the incarnation of superior spirits upon earth and other inferior worlds, who have the glorious mission of instructing their inferior brethren.

These missionary spirits are of all grades. The more superior they are, the more purely missionary is the object of their incarnation. But a great many have a mission to perform at the same time that they have to work out their own improvement.

Thus we have a long line of missionary spirits incarnated for the good of humanity upon earth, from the very highest that ever became incarnate upon this world, Jesus of Nazareth, down to the poor author whose writings are intended to lead his fellow-men from ignorance to knowledge, from sin to God.

From this it follows, that as soon as we feel in our hearts the necessity of being good and influencing our surrounding by the example of a pure life, we may, every one of us, look upon ourselves as having a mission for the good of (ourselves and) and our fellow-men, and the sooner we take this view, and the more we strive to exercise that mission, the greater will be our chance of not having to come back into this world after our release from it.

If by what I have here attempted to put forth I may have succeeded to convince "A Searcher for Truth" that we do not suffer unjustly in this world, and that the inequality he complains of is quite reconcilable with the infinite goodness and justice of God, I shall feel very happy.

Stockholm, April, 1879.

14. HAVE PLANTS AND ANIMALS SOULS?

Bacon thought that all bodies contained a material essence or spirit, which, when we came to plants and animals, was called soul. "The tangible parts of bodies," he says, "are stupid things; and the spirits do in effect all."—*Natural History*, cent. i., sec. 98.

Newton and Dr. Young held the same opinion, but whether taken from Bacon or not, they do not say; and the idea is finely expressed in poetry by Wordsworth, beginning:—

"To every form of being is assigned
An active principle;—however removed
From sense and observation, it subsists
In all things, in all natures," &c.

And the poet Cowper says:—

"There lives and works
A soul in all things, and that soul is God."

Mr. Bray, in a new work on "Psychological Definitions," says: "The soul is considered to be the spiritual part of a man, and mind one of its attributes. In reality it is the special power or force which every-

thing possesses, and in this sense all things have souls." Since, on "Instinct and Reason," says: "The mind of man, of the dog, and of all other animals, is part of the vital actions; it is the result of the elaborate mechanism perfected by Nature." Dr. Gall says: "Many philosophers even furnished the brutes with a soul. The pious and benevolent Bonnet promised them immortality;" and surely Messrs. Darwin and Wallace believe that the lower forms of life must have souls, gradually developed with the body by "natural selection;" and Mr. Wallace considers the spirit in another world to be the very crowning fact of his theory. Mr. Darwin refers the source of life to the Creator breathing it into a primary something unexplained.

HENRY G. ATKINSON.

MADAME DESPERANCE'S MEDIUMSHIP.

On the 12th of last month I attended a seance held by Madame d'Esperance at No. 28, New Bridge Street, Newcastle-on-Tyne.

About an hour previous to the seance commencing I met with a gentleman, whom I shall call Mr. B., who told me that he had come a distance of about forty miles specially to be present at a seance, and hoped to gain admittance to that which was to be held by Madame d'Esperance. This was cordially agreed to by the lady named and the members of the circle. There were in all three ladies and seven gentlemen present.

The seance commenced by the medium reading a sealed letter clairvoyantly, in the dark, which to me was perfectly satisfactory, but this being of minor importance compared with what transpired afterwards, I pass over that part of the seance.

I must explain that Mr. B. was entirely unknown to the rest of the sitters, as he was to myself, and I knew nothing more than that he had come with a special object in view—simply that of being present at a seance—and that he had come the distance stated.

Mr. B., as well as two other gentlemen, wrote their initials on two sheets of drawing-paper, which were handed to Madame d'Esperance. The lights were extinguished, and almost immediately afterwards the medium described several spirits, which were recognised by the sitters.

A boy apparently standing beside the stranger, Mr. B., was particularly distinct and clearly defined to the medium, who took up a sheet of drawing-paper and a couple of pencils, went to an easel, and in a few moments we heard the pencil scratching away in the darkness. In about ten or fifteen minutes we were told by the medium to light. We did so, and she placed a beautifully-executed pencil drawing on the table. Mr. B. appeared very much surprised and agitated, and asked, "Where did you get that portrait from? How did that portrait come here?" It was explained to him that during the time the light had been extinguished the medium had seen what was supposed to be a spirit-form, and had sketched its portrait. Mr. B., without any hesitation whatever, recognised the portrait as that of his son, who was, so far as he knew, still alive in a foreign country, but as to this he had no certainty, seeing that he had not heard from him during the last six months.

All the persons present were extremely sorry for Mr. B., and the medium especially regretted very much that she by any means had been able to produce such a correct likeness as to cause him so much anxiety and trouble. She endeavoured to impress upon him, by various illustrations, the possibility of his son still being alive, even though this were his portrait, as well also as the probability of Mr. B. being mistaken in identifying. As to the identity, however, Mr. B. was too positive to be persuaded that he had made any mistake in this respect. Time alone will solve the mystery, though the portrait will remain a valuable testimony as to the peculiar powers of clairvoyant vision.

Afterwards a spirit, recognised by several of the sitters, was described by the medium. Two gentlemen spoke to this spirit in a foreign tongue, and the medium's hand wrote replies in the same language. This was very satisfactory to the two gentlemen referred to, though of little moment to the others present.

F. ORTHWAITE.

TESTS.

Mr. C. Reimers quotes a number of cases, in his recent experiences, in which investigators, though convinced at the time they were sitting, were afterwards persuaded by friends that the manifestations were not genuine. He thinks a system of stricter tests would prevent this loophole being left open. It is also possible that the suggestion of test-hunters may set up the scepticism of which he complains. There is nothing so wise in this inquiry as to go on patiently and ploddingly, leaving the phenomena to attest their own reality. To make Spiritualists by crucial experiments has always been attended with failure and disappointment, and the last three years have shown that very bitter fruit can be gathered from that tree.

Mr. Reimers thus writes of a test seance which he recently attended at the residence of Mr. Clarence, 73, Saltoun Road, Brixton. The following report was drawn up on the spot:—

"We, the undersigned, testify to the following facts, which occurred at Mr. Clarence's residence, on Wednesday last. A copper wire was passed through the button-holes of the shirt wristbands of all the sitters and the medium, the ends twisted and carefully sealed to a piece of thin paper. Then the light was put out, after all hands were joined. Then took place movements of the instruments on the table, floating of the guitar, and bell ringing over our heads; movement of the fender, touches of hands on the heads of sitters; in short, the phenomena as usually witnessed went on with considerable power. Afterwards we examined the wire and seal, and found all perfect and intact.

"C. REIMERS. H. WOOD.
"G. RANHYS. H. T. STEPHENS."
"B. BARTON.

Our correspondent thinks the conditions demonstrate the utter impossibility of trickery

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Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, JUNE 2.—Address, at 7.

TUESDAY, JUNE 10.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JUNE 11.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JUNE 12.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JUNE 13.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 6, 1879.

NEWCASTLE NOTES.

Mrs. Mellon continues to hold her seances at 28, New Bridge Street on Sunday mornings at 10.30. She fills engagements in the town during the week. The manifestations are of a very excellent kind. The spirit "Geordie" materialises in a good light, and displays much intellectual ability.

Madame d'Esperance is producing remarkable literary manifestations in poetry and prose. She is also gifted with valuable powers in prescribing for the sick. We hope the public will become better acquainted with the merits of her work before long. She has seances at 28, New Bridge Street, on Monday evenings.

Miss Wood gives three seances as per announcement in Society's list. Her mediumship is even more appreciated than ever, and she continues to do valuable work in a sphere which is very useful as affording all an opportunity to become acquainted with the phenomena.

Mr. Morse now occupies Mechanics' Hall on his monthly visits, as the room in Weir's Court has been found too small for the audiences who desire to hear him. The Society announces his lectures freely by placards on the wall and otherwise, which keep Spiritualism well before the inhabitants.

Mr. E. W. Wallis is highly spoken of. His powers as a speaker expand with every effort. The other speakers who visit the town are highly esteemed.

Mr. Matthews has elicited much admiration on account of his test-mediumship. His meetings have produced a sensation even amongst experienced Spiritualists. He has much work in private, and carries the truth into quarters where few are privileged to enter. He is a man of remarkable organic endowments.

There is an abundance of private mediumship in the town and district; untold numbers are trying it by their own firesides. The Rev. W. W. Howard is cordially thanked for stirring matters up in directions where the apostle of Spiritualism has not set his foot.

In Newcastle some work in one way, some in another; all do well in their way. They only make a mistake when they undervalue one another.

NOTES AND COMMENTS.

MR. BURNS is in Lancashire, in accordance with invitations he has received, making arrangements to lecture. He expects to speak in Accrington twice on Sunday fortnight.

MR. W. EGLINTON has returned to London, in the prosecution of his studies as a dentist. His friends may, as formerly, have the privilege of joining in his private sittings for the spiritual phenomena for which he is so justly celebrated.

MRS. WELDON commenced a series of recitals at Tavistock House, Tavistock Square, on Wednesday evening, to be continued weekly. Admission free. A collection on behalf of the Orphanage. To commence at eight.

We call attention to the Marylebone Quarterly Tea Meeting, which takes place next Sunday, June 8th. We shall be pleased to meet as many of our friends as possible.

Miss E. A. Brown will be in Northumberland on June 14, and will proceed South after the 29th of this month. As Miss Brown expects to leave England for Australia some time during the year, her friends have requested her to favour them with her photo before leaving. She has now a quantity ready, which can be obtained on application either to Miss E. A. Brown or Mr. T. M. Brown, at 1s. each.

MAGNETIC HEALING.

"He (Jesus) did not many mighty works there, because of their unbelief."—Matt. xiii. 58.

I wish to throw out an idea with respect to the efficacy of belief in bringing about magnetic cures, and I would only put it in the form of a question.

Is it the case—for certainly it looks somewhat probable—that in most cases, a positive person with belief, and a negative person with or without belief, will receive benefit from animal magnetism, whilst a positive person opposed to it and without belief will not be benefited thereby?

Doubtless a certain real effect is produced in each case by the mere application of the magnetism; but not all patients may be in a receptive state so as to be profited by it. It is as if one were to try to pour water into a stoppered bottle, this exercise of the healing gift upon obstinate and resisting persons. The animal magnetism is diffused and wasted, just as the water would be spilt upon the ground, unless the stopper of the bottle was removed. Hard-headed people, who do not afford the right conditions for the magnetiser to work, do not, as they suppose, disprove the truth of its healing effect upon a receptive patient. Just so long as the patient perceives his positive attitude, no benefit may accrue.

The above suggestions are purely tentative, and quite open to correction. Do they not also afford a loophole whereby we may understand how cases of magnetic cure have, at times, taken place without the exercise of faith on the part of those thus relieved? Presumably, by the above theory, persons thus relieved would be of a negative temperament. By far the larger proportion of what are vulgarly and wrongly termed "miraculous" cures appear to have followed directly upon a "lively faith," notably those very well attested cures that have taken place at the tombs of saints (like those at the tomb of the Abbé Paris in the last century, which Paley, in his "Evidences of Christianity," assails, on utterly insufficient and unworthy grounds), where no outward application of magnetism has been made, and yet the sufferers have been made whole and glorified God. "CAMPION."

HOW TO FIND OUT THAT A MAN IS A FOOL.

The newspapers in America are greatly exercised over "a clear-headed, keen-witted, business man" having become a Spiritualist. They have been puffing and praising him for the last two generations, and now they make fools of themselves by declaring their ideal to be a fool, because he has turned Spiritualist. The following cutting from the *Springfield Republican* tells the story, and cuts the leak in a very compact and convenient form:—

A PROMINENT CONVERT TO SPIRITUALISM.—Henry Kiddle, superintendent of public schools in New York, published last week a thick volume of communications from spirits new and old. Since Judge Edmonds made public his conversion to Spiritualism, no other prominent public man in New York has announced his belief in these revelations. Henry Kiddle has been connected with the public schools of New York for forty-three years, and he has been practically at the head of the school system of the city for half that time. His administration has been extremely successful and practical, and his enforcement of the truant law has been highly successful. He edited two years ago a "Cyclopedia of Education," and, without much reputation for originality in his profession, his judgment has always been respected, and his re-election every two years by the city board of education to this position as superintendent has always been a matter of course. As for the "revelations" he now publishes, they have come to him through his eldest daughter, who discovered a year ago that she was a writing medium, and the utterances of the "spirits" are like all such, the veriest trash. It is disheartening to think of immortality, if it has thrown a pall of utter idiocy over the best minds of the race to whom these manifestations are attributed. The commissioners of education are slow to express the opinion that Superintendent Kiddle must lose his place because of his book on Spiritualism, several of the influential members regarding his opinions merely as matters of religious belief. Public sentiment as expressed in the newspapers is the other way, and looks at him as too much of a fool to be a good superintendent.

How every Spiritualist must laugh, to be sure, over the chagrin of those heartless bigots who would ruin a man for avowing what he has found to be a truth. Henry Kiddle is, no doubt, just as great in mind and reliable in morals as he ever was, and yet he is to be libelled in the most foul fashion, because he has dared to think for himself, and has the honesty to speak the truth. From a spiritualistic point of view, his conversion is an evidence of the foresight of the New Yorkers in having so long honoured and trusted him. That his book is "trash" we are not disposed to believe, for the animus showing through the paragraph above, indicates that the writer thereof is wholly unreliable as a witness in this case. America is a free country, is it? and yet "public sentiment" is as great a scoundrel as ever grappled at the throat of an innocent victim.

WALSALL.—To the Editor.—Here we have been making an effort to open up Spiritualism to the public, and I am pleased to say the effort has proved successful, having caused many to begin to investigate, and having been the means of developing many new mediums. We have commenced to hold meetings in a room in the High Street, where we wish to form a library, and should be very pleased to receive any books that would be useful to the readers. We should be very happy to let our room to any speaker who may be travelling that way at any time, our object being to keep our meeting-room in use for progressive purposes.—T. BLINKHORN, Secretary.

A PROPOSITION.

To the Editor of the MEDIUM.

Sir,—At a time like the present, when nearly everyone in business is suffering more or less from the prevailing distress, and when those who are conducting propagandist enterprises must feel the depression of trade, I fear that the Spiritual Institution and its connected business must suffer greatly. When churches wish to clear off debts, or raise funds for a fresh start, they get up a bazaar. Why, now, should not Spiritualists do the same? It would be a new thing in the Movement, and a co-operative effort like that is seldom or never felt. I should think materials enough might be got together in the course of two or three months to furnish a three days' sale. I merely throw out the hint; I hope others will take it up.—I am, &c.,

Camberwell, S.E.

A. T. S.

148TH PSALM OF DAVID.

(PARAPHRASED.)

To the Lord let praise be given,
O ye holy heights of heaven.

Him O all ye angels praise,
All His hosts His praises raise.

O ye moon, and stars, and sun,
Praise the high and holy one.

O ye heaven of heavens on high,
And ye waters in the sky,
Let His praises loud be sung
At whose word your being sprung,
And by whose supreme decree
Ye for evermore shall be.

O ye deeps, and all that live
In your bosom, praises give.

Snow and vapour; hail and fire;
Winds fulfilling His desire;
All ye mountains, hills, and leas,
And ye fruit and cedar trees;
Beasts and cattle; creeping things;
Every fowl that heavenward wings;
Kings and princes; judges,—all
Treading this terrestrial ball:
Blooming youth and ripened age,
Childhood tender,—all engage
In the praises of His name,
Far excelling earthly fame.

To His glory praise be given
O'er all other names in heaven.

London, Feb. 9, 1879.

J. KINNERSLEY LEWIS.

MR. MORSE AT BURNLEY.

To the Editor.—Sir,—On the 20th of May, Mr. Morse, inspirational trance speaker, paid us another visit. We have often listened with pleasure to the discourses given by the guides of our friend Morse, but we think the one on the night in question was the best we have heard through his organisation. The subject chosen by Mr. Sykes, a true Spiritualist, was, "Where are the Dead?" which was handled in a masterly style; in fact all were highly satisfied, and some that were not Spiritualists were greatly surprised at the eloquence of the address and power of reasoning displayed. The discourse lasted for about one hour, and was listened to with rapt attention, and much valuable information was imparted to the sitters; it was so interesting and edifying that we could have listened for a much longer time. We felt that we could say, My God, it is good for us to be here, and that we could coincide with the poet when he says—

"There is no death! the dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.
There is no death! the leaves may fall,
Tho' flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life; there is no dead."

After the "Chinese Philosopher" had finished his elegant address—for such it was—the "Strolling Player" took control, and with his wit and humour kept us in a joyful state for nearly three-quarters of an hour,—truly he is a very amusing and humorous spirit; he drew many beautiful pictures, and illustrated them in a very philosophical manner. Three strangers present, two of which had not been at any spiritual meeting before, were greatly astounded throughout the proceedings. The "Strolling Player" answered several questions quite satisfactorily to all present; after a little more wit and humour, he bade us all a good-night. This brought our pleasant and harmonious meeting to a close.—I am, yours ever faithfully,

WM. BROWN.

40, Standish Street, Burnley, May 30th.

Mr. T. M. BROWN is still in Manchester. Address:—Care of Mr. C. Rhodes, 42, Frema Street, Everton Road, Chorlton-on-Medlock, Manchester. Mr. Brown intends visiting Derbyshire shortly.

MR. AND MISS DIETZ beg to announce that the recitation on Wednesday evening, June 11, will be the last of the Langham Hall series, and probably the occasion of their final appearance together in London during the present year, Miss Dietz having engagements in the provinces for the summer and autumn. Seats for June 11 may be secured in advance at Langham Hall, or on application by letter to Mr. Dietz, 54, Denbigh Street, S.W. Stalls, 5s.; chairs, 3s. and 2s.; balcony, 1s.

Contents of the "Medium" for this week.

| | Page | | Page |
|--------------------------------------|------|---|---------|
| The Great Pyramid of Jeezeh in Egypt | 341 | How to find out that a Man is a Fool | 343 |
| Historical Controls— | | Glimpses of Spirit-Life.—XIII. | |
| Edward Wortley Montague | 344 | War | 349 |
| Richard Savage | 345 | Keshub Chunder Ben's Confessions and Claims | 350 |
| Questions and Answers— | | A Whitsuntide Sermon | 350 |
| Spirit-Identity | 346 | In re Mr. Howard's Challenges | 351 |
| Does God answer Prayer? | 346 | Mr. E. W. Wallis in Derby | 351 |
| Have Plants and Animals Souls? | 347 | Marylebone Association | 352 |
| Madame D'Esperance's Mediumship | 347 | Floral Display at Quebec Hall | 352 |
| Newcastle Notes | 348 | Appointments | 352 |
| Magnetic Healing | 348 | Advertisements | 353-356 |

GLIMPSES OF SPIRIT-LIFE.—XIII.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

WAR: Its disastrous effects upon the disembodied spirit—The battle-field seen from the spiritual side—The spirit subject to physical pain—Obsession—Sensitives incited to murder—Aspiration leads to better states—How to render wars impossible.

Our guide now desired us to prepare ourselves for another journey, in order that we might witness the state of those who had been killed on the field of battle. We arrived at a cold, dark, and gloomy sphere, and saw a number of people who had met their death in this way. Our guide desired us not to have any fear, as no harm would befall us. We saw that their condition was very dreadful; they were still thirsting for revenge, and many of them were cursing each other, and seeking to put an end to their existence. Some were suffering pain, both mental and physical. They were dissatisfied with their food, and seemed raging and thirsting for strong drink. Their passions seemed ungovernable, because they could not satisfy their desires. Amongst them were a number of intelligent spirits, who were trying to teach them, but it appeared to be very hard indeed to make any impression on them.

From this sphere we passed on to others of different nationalities, that we might see the appearance of those who had more recently died in battle. We beheld a sad sight; their state of mind was very revengeful, and when they met they used the most terrible expressions towards each other, and as they could not gratify their revenge, they sought every means of giving vent to their feelings, by visiting people on earth and inciting them to war and murder. The generality of these spirits were of a very low condition; we found that the sympathy they excited gave them much gratification. We observed that after they arrived at a state of consciousness, believing they were still in earth-life, they would rush forward to aid their comrades in the fight. Finding that they could not produce any results, they became disheartened and disappointed, and would wonder what was the matter. Many of them were suffering most acutely from the wounds they had received, the pain of which they still felt. Amongst them were good and intelligent spirits, using every means in their power to relieve and comfort them. Some would commence to pray that they might be relieved of their sufferings. As soon as they commenced to pray and desire something better, their spirit-guides or teachers would come and assist them, and they would be translated to a better home, where they would begin to learn the proper and necessary lessons of life. We visited some who had been removed from the battle-field, and who occupied their new home, and to see them in their changed state excited both pleasure and wonder. Here their past misery, contrasted with their present state, brought them felicity. A little time before they were lying on the battle-field, heated with passion and rage, and influenced by a host of undeveloped spirits who delight in these things, and who incited and tormented them, and now, these influences having been removed, they naturally became changed characters.

Our guide said, if the people of a nation give vent to improper and to warlike passions, and allow their animal propensities to become dominant, a vibration is caused in the atmosphere, which culminates in destructive wars and devastation. If individuals would only think how much depended upon themselves to bring about a proper and genial state of things, wars would ultimately be banished from the face of the earth. If the inhabitants of earth would cultivate and develop the love-principle which is inherent within them, the atmospheric vibration which would be brought forth by this condition would render war impossible. The people of earth must sooner or later adopt these principles; for patched-up diplomacy is quite useless in bringing a superior state to society and humanity generally.

(To be continued.)

RIVIERE'S PROMENADE CONCERTS.

M. Rivière has the honour to announce that his annual series of grand vocal and instrumental concerts will commence at Covent Garden on Saturday, October 11, 1879, for four weeks, nightly. The chorus, so deservedly appreciated last year, will be considerably

increased, and part-singing will be made a special feature in the programme.

M. Rivière has been fortunate enough to secure the co-operation of Mrs. Georgina Weldon, whose proficiency and excellence as trainer of a choir has been universally acknowledged, especially during the time of the attractive Gounod Concerts at St. James's Hall. This lady will spare neither time nor trouble to make the Rivière Choir as efficient as the best in London: for that purpose she will hold two weekly morning classes for ladies from 11 till 1 o'clock on Mondays and Wednesdays, and one weekly class (evening) for gentlemen on Thursdays, from half-past 7 (precisely) till 10 p.m. General rehearsals on Fridays from half-past 7 (precisely) till 10.

M. Rivière has the intention of giving fortnightly concerts throughout the winter season of 1879-80. The members of the choir may therefore look forward to continued tuition and regular performances.

Apply by letter, asking for appointment, to Mrs. Weldon, Tavistock House, Tavistock Square, W.C., stating name, address, quality of voice, compass, &c. When the appointment is made, Mrs. Weldon wishes each lady or gentleman to bring with them the song they sing best. Works of importance and novelties will be performed. Unaccompanied part-songs for female voices will also be introduced. Mrs. Weldon therefore is especially desirous that all ladies wishing to join will arrange to attend regularly and punctually. Ladies are expected to dress alike at the concerts—the gentlemen to wear white ties.

Mrs. Weldon will present each member of the choir who attends regularly with an elegant case containing 200 complimentary tickets of admission to the Rivière Concerts.

Mrs. Weldon intends holding a few preliminary rehearsals and classes, beginning on June 9. The regular practices will continue throughout August, September, and October.

28, Leicester Square.

RIVIERE & HAWKES.

P.S.—Underground Stations, close to Tavistock House, Gower Street and King's Cross.

KESHUB CHUNDER SEN'S CONFESSIONS AND CLAIMS.

JESUS AND THE APOSTLES SPEAK TO HIM.

A very remarkable address, lately delivered in Calcutta, by Keshub Chunder Sen, throws considerable light upon some of the most elementary and some of the deepest problems connected with Revelation and Inspiration, especially in relation to the utterances of the Hebrew prophets and Jesus. Mr. Sen has been severely criticised by many who have, apparently, failed to see that he is only testifying to the occurrence, in his own experience, of those spiritual manifestations and revealings which fill the Bible, from Genesis to the Revelation. Mr. Sen says that he is in spirit a "positivist" and a "scientist"—that he only says what he knows is true, and that everything which he affirms is in harmony with natural law. He tells us that he is not a dreamer, that he is not a "sentimentalist," that what he affirms is "all reality": and yet he says that he has been visited by three beings from the unseen world, and that these were John the Baptist, Jesus, and Paul: he also says that "the Lord" has spoken to him, that his eye and his ear bear witness to this—that "there is a ring, a peculiar intonation in the voice of the Lord"—that he has heard this "six, eight, ten times"—and that "every time it was a demonstration, a clear, positive demonstration, of a mathematical character."

All this inevitably carries us back to the Old Testament, and to those appearances, voices, and influences in which the various writers so abundantly believed. During a vast period, covering many hundreds of years, it is said that the Lord appeared and spoke to His servants in a variety of ways: and it is hard to understand why they should all be believed, and Chunder Sen be only pitied for his weakness or credulity. For our own part, we are inclined to think that the Old Testament seers, Chunder Sen, and multitudes of Spiritualists, occupy precisely the same ground. Some peculiarity of temperament or constitution has made it possible for spiritual beings to occasionally manifest themselves to them; and naturally enough they have been ready to believe that they were holding communion with the Almighty, or His well-known servants. The seers of the Old Testament were too ready to call every voice "the voice of the Lord," and every hand "the hand of the Lord;" hence the Babel of absurdities we have in their writings as the veritable "revelations" from the Most High. They were simply "spirit-mediums," and unfortunately they did not know (what has been learnt since) that "spirits" require watching, and that nothing is more pernicious and perilous than to take for granted that the voice or work of a "spirit" is necessarily the voice or work of God.

Mr. Sen, in a remarkable manner, but apparently without noticing the coincidence, speaks precisely as Jesus did respecting his relation to God. He says that, left to himself, he can say and do nothing; though "two minutes ago (he) was speaking the words of God with power and authority." "I am speaking, and yet I am not speaking. I am nothing." "I know not *my*. Where is *my*? where is this self? It does not exist. Long since has this little bird 'I' soared away from his sanctuary, I know not where, never to return again. My 'self' has long since been annihilated by my God. I have nought that is mine." "I have no life apart from my Father's work." All this, and much more of a similar character forcibly recalls the most characteristic sayings of Jesus as to his self-surrender to God:—"I can of mine own self do nothing;" "The word which ye hear is not mine, but the Father's which sent me;" "I and my Father are one;" "I do nothing of myself, but as my Father hath taught me I speak these things;" "He that sent me is with me; the Father hath not left me alone, for I do always those things that please Him." No one could read this address of Mr. Sen's, without feeling that in the very soul of it it is only the recorded self-revealings of Jesus over again.

What are we to do with it? If it was right for Jesus Christ to feel and speak in this way, how can it be wrong in Chunder Sen? The

subject is one of intense interest and radical importance, and is beset with difficult problems that require broad and careful treatment in a way and from a point of view hitherto scarcely heard of. For our own part, we believe that these sensitive beings have been *en rapport* with the unseen world; and we further believe that this accounts for and explains nearly all the so-called "revelations" from the Most High: but we also believe,—and this is the point of urgent interest,—that the spirit-influences that have made themselves felt have been as diverse in their character as influences could possibly be, and that in many cases influences that might almost be called diabolical have been endorsed with a "thus saith the Lord."

Of course this suggests a grave danger, and we admit it; but it throws a flood of light on some of the gravest problems of ancient and modern times, and it is our surest safeguard against a danger which we have already said, is both "pernicious and perilous." Incursions from the spirit-world have been a great fact in the history of the world in all ages; and the delusion that every such incursion comes with a manifesto or "revelation" from the Almighty has been a curse in all ages. What remains for us to do is to admit, on the one hand, that Ezekiel, Isaiah, Paul, and Sen may be honest, and not deluded as to what we call the "incursions from the spirit-world," while, on the other hand, we insist upon it that a "spirit" is not infallible because he has "shuffled off this mortal coil," and that, not more ready credence should be given, but immensely greater care taken, when we are dealing with persons who come from behind the veil. It is the assumption that any assertion coming from the unseen must be from God that has sown the world with such an evil crop of damaged "revelations;" and only the clear understanding that we must "watch" as well as "pray," and let reason and experience guide us in all things, can save us from even deadlier consequences in the future.—*The Truthseeker*, May. By John Page Hopps.

A WHITSUNTIDE SERMON.

By THE REV. THOMAS COLLEY, M.A.

The practical question for us, brethren, at this holy season of Whitsuntide, is whether the gifts we have spoken of are to cease with the apostles. Did they cease with them, and have they ceased with us? I say no to the first question, and a thousand times no to the second; for in the millennial privileges of the world—the world once more in contact with God—linked intimately, as in the Golden Age, with heaven—there shall be a glorious restitution of lapsed gifts, forfeited through our unworthiness. *Shall he do I say!* No, the future tense is out of date, the present, the times that are, have seen a recommitment unto man of special gifts of the spirit. Gifts of prophecy, gifts of healing, discerning of spirits, and gifts of tongues.

Look abroad, look at home—near at hand, in our very midst are signs of the things of which I speak; and if we in the church will shut our eyes to the things about us, and love the dim religious light of an unprogressive faith, the time must come when from the bat-holes of hoary and venerable, but fast crumbling fane, we shall have to look out upon a busy world, and see that it is already daylight in the streets.

It may not be ours, perhaps, to see cloven tongues of fire as the apostles saw, but waiting our development in spiritual things, let us not deny the possibility thereof to others; for it is to all who are not carnally dead, morally incomplete, or mentally blind, to see tongues of testimony resting on all created things, dew-drop and flower, mountain crag, and floating cloud, and flashing gem, and vocal, all, with praises to the great I AM.

The gift of tongues shall be the lasting heritage of the Church of the Future; and I say that her unfaithfulness in the past has alone been the cause why these gifts, in so large a measure, failed, and that with renewed life, and spiritual health, and moral fitness, a restoration shall be, and is being, made unto the church of these same pentecostal gifts.

What may not be the millennial privileges of the future! Perhaps we hardly estimate the power that may accrue to the church militant, when in greater accord—*en rapport*—with the church triumphant; at least it is a pious speculation to make touching the evangelistic forces the church will wield in the repossession of these and other gifts once common, and now, or till lately, so rare and ignorantly discredited.

Scepticism and unbelief, of course, sneer at such hopes, and with unrighteous logic also deny the possibility of the events that happened at Jerusalem on the Feast of Pentecost; but the literal fulfilment of the prophecy touching the universal knowledge of the Lord, may include a spiritual means for its accomplishment. The evangelisation of the heathen, by which I mean the spread of true civilisation, progresses but slowly, and it is not for us to say what purposes the Eternal has in view, or what operative energies may not be called forth, when the exigencies of the time need a rapid fulfilment of the Almighty Will; for it shall come to pass in the last days, saith the Lord, that "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." There is divine Spiritualism for you! The romance of science! the enthusiasm of theology! no longer a dry study for gloomy fanatics, or creedal monomaniacs, or doctors of divinity, but a thing of life, instinct with amazing interest, a subject for profound and fascinating thought. And when it is the case again more fully as it was at Jerusalem on the day of Pentecost, it will never do to limit the effusion of the spirit or shed contempt upon the mode of its pouring out.

But the choicest gift of the Holy Ghost—and how strange it is that people who say they don't believe in ghosts, every Sunday in the creed belie their own asseverations, believing in the *Holy Ghost*, and his choicest gift is himself in order that we should be controlled of the highest influences, be possessed of God's spirit, be mediums, that is for good (for good is but the long way of spelling God—the sacred adjective of the divine substantive), and being receptive of divine control, not forbidding to speak with tongues, as St. Paul says, let us covet earnestly the best gifts; for great and surprising as is the gift of tongues, it is not the greatest, nor the best for general use. We may be linguists: phenomenal to the astonishing degree the apostles were, fluent in all the languages of all the nations of earth, and in the unknown tongues of all the nations of heaven,—yet be none the better. "Though I speak

with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal;" and charity or love possessing us, the best of all the gifts, shall sway our tongues to holier rhythm than jangles in this Babel-babbling world too loudly. To speak with new tongues was one of the promised signs of spiritual power, and certainly in a very practical sense we all need this gift; for what an amazing amount of mischief, what heart-burnings, does this unruly member the tongue cause! Great is our need of a pentecostal gift in this direction, that we may speak more lovingly; not double tongued, with cloven tongues of fire, in an evil sense, to match the cloven foot, but with sincerity of speech, and singleness of heart, and simplicity of word, speaking the truth in love.

Coveting, then, the apostolic gift of tongues in the sense most agreeable to our wants, let us use the tongues we have in gentler fashion, for if we are to be judged for every idle word, much less every hurtful word—and words that sting become swords that wound, with the simple addition of the significant letter that curves like a serpent, and hisses like one—if we are to be judged thus closely, why, then, unless we all do mend our words we shall mar our eternal fortunes.

IN RE MR. HOWARD'S CHALLENGES.

To the Editor.—Sir,—In the issue of the MEDIUM for May 24 there appeared an article entitled "Mr. Howard and his Challengers," and, as Mr. Howard insinuates that Mr. Morse is "backing out," may I request the favour of your inserting this letter in your next issue? I wish the facts of the case, as concerns Mr. Howard and myself, to be put on record. Your readers may then be able to judge how far Mr. Howard is correct in asserting that I have backed out.

In the early part of the present year Mr. Howard gave some lectures upon Spiritualism. His contention being that mesmerism was the explanation—not spirits. He expressed his willingness to meet anyone in debate. Through the agency of my friend, Mr. J. Mould, I sent Mr. Howard a challenge to debate on his own ground; viz., "That mesmerism is a sufficient explanation of Spiritualism." The terms I suggested were, that each party should be reimbursed their actual out-of-pocket expenses, and the net proceeds, after hall, bills, and advertising were paid for, should be handed over to the Newcastle-on-Tyne Infirmary. In so stipulating I thought, and still think, that the arrangement would be the best guarantee to the public that the debate was neither a method of finding funds for Spiritualistic or sectarian purposes, or a means of putting money into the debaters' pockets. It would be an assurance that the encounter was solely in the interests of truth, and not for the accomplishment of mercenary ends by either party.

Mr. Howard declines to be bound by the suggested arrangement. He claims his right to take a fair half of the proceeds, after expenses are paid, and to dispose of it as he sees fit. His friends are careful to add, that the money is not to go into Mr. Howard's pocket, but they do not say where it is to go! Mr. Howard states he has a committee behind him, whose decision he is bound by. It would of course be discourteous to suggest that Mr. Howard, or his friends, want to replenish the circuit funds out of the proceeds of a debate on Spiritualism; but when it is publicly asserted that "there are chapel debts to be paid," and that "if Mr. Morse wanted the truth, he would not object to work for the Lord's temple," people may be pardoned if they fancy that Mr. Howard's chapel is of more importance to Mr. Howard's committee than are the claims of a non-sectarian beneficiary institution like the Newcastle-on-Tyne Infirmary. If such is not the case, there can be no reasonable objection to the course I have advocated all along. For adhering to this proposal I have been accused of "shameful shuffling," "backing out," and other elegant suggestions. Surely if Spiritualists can set an example of Christian charity, Mr. Howard and his friends can afford to abandon for once their pecuniary interests for the larger and better interests of the truth.

Until I saw the name of the *Blyth News* in your paper, Mr. Editor, I was ignorant of that journal's existence. It was, therefore, a very safe proceeding to "taunt" me therein. My address is pretty well known, and I should have been pleased at the interest in me that would have been expressed if Mr. Howard had sent me a copy for my perusal. Perhaps he did not like to.

My objections "to making money," which you profess not to understand, Mr. Editor, are best expressed as follows:—

1. I am not at all convinced that public debates, with all their heated and partizan surroundings, are calculated to further intelligent and dispassionate inquiry into truth.

2. These "debates" are too often a species of intellectual pugilism, combined with appeals to the feelings and prejudices of the auditors, rather than to reason and common sense.

3. Debates are not unfrequently the ready means of replenishing impecunious treasuries, without much, if any, regard to the truth; somewhat comparable to certain sporting events in which "gate-money" is the sole idea. I am not ambitious to become a professional wrangler.

In objecting to make money from a debate, I am acting in accordance with my private convictions. Until I am more favourably impressed with the value of such contests, I shall decline to make money out of them. To say nothing of a disinclination in the case in question of being made to assist in the removal of pecuniary liabilities that the opponent's party have permitted to exist, or have unwisely incurred, I equally decline to bring profit to my own cause. And again, I can, if I choose, be disinterested in this matter. I do so choose. If Mr. Howard declines to emulate my example, that is his affair, not mine. If he makes a division of the proceeds *sine qua non*, it is left for the public to form their own opinion—why?

Now, that Mr. Howard and his friends may be able to vindicate their desire for truth, I will waive my opinions as to the utility of debates, and meet Mr. Howard on his own terms, as regards the money question. The nett proceeds, after paying for hall rent, bills, and advertising, to be equally divided between us. On my part I undertake to hand over my share to the Newcastle Infirmary, simply deducting my actual out-

of-pocket expenses from the sum paid me. I can cheerfully give my services gratis in return for the kindness ever shown me in the above town, in the cause of truth and the good it may do.

The debate could extend over one, two, or three nights. I would suggest two evenings. The first night could embrace the causes and characteristics of the facts; the next night their benefit to mankind. The details could, however, be settled by a joint committee. I am agreeable to put my case into the hands of the president of the Newcastle Spiritual Evidence Society, Mr. J. Mould, and the secretary of the same society, Mr. H. A. Kersey. Mr. Howard can appoint a couple of gentlemen, and the four can then arrange dates, place, and subject.

I have previously refrained from publishing anything in print concerning the matter, but I do so now for the purpose of having the matter put straight, and the debate arranged for. I hold the arrangement open until the 31st of next December; this allows ample time for either side to make the required arrangements. Apologising for intruding so much upon your space, Sir,—I remain, yours respectfully,
Elm Tree Terrace, Uttoxeter Road, Derby.

J. J. MORSE.

[As pay for spiritual work is not intended to represent the spiritual services conferred, but to recoup the physical energies exhausted in the performance of the work, we think that debates should be better paid than lecturing, as the tear and wear to the nervous system is much greater. It is possible to trade as decidedly upon our generous convictions as upon our personal energy, which, after all, is the only thing a man really possesses, and to make it earn the bread that sustains it is a duty rather than a reproach, even of the mildest type.—Ed. M.]

MR. E. W. WALLIS IN DERBY.

On Wednesday last, May 28, Mr. Wallis delivered a trance address in No. 2 Committee Room of the Temperance Hall in the above town. There was a moderate attendance. The chair was occupied by Mr. J. J. Morse, President of the Derby Psychological Society. The subject of the lecture was "Salvation," and it was contended that happiness was a matter that all were interested in the promotion of. Especially was it the case with Spiritualists. Not only was it mere happiness in the present life, but the work of promoting happiness must be made to embrace the happiness of mankind in the life beyond. Man did not exist as the result of the fiat of an arbitrary God, nor were his conditions created or fixed by the decrees of such a being. Man, as to his earthly nature, was the outcome of physical processes, as expressed in the laws of evolution and growth. Salvation was not to be attained by fear or faith, of or in, the theological creeds and doctrines. These, painting life in sombre colours, and God as a cruel despot, were but the outcome of ignorance and superstition. The need of "salvation" implied the existence of "sin" to be saved from. What was sin? It was a violation of the laws of being. There could be no vicarious salvation. Even ignorance of the results of wrongful actions could not save us from the effects of such actions. The method of salvation was often painful. Our failures educated us; our errors, by chastening us, corrected us. The bitter experiences encountered were the means of enabling us to grasp truths that aided us on our way of life. Ignorance caused our failures. Salvation must be found in knowledge: actions, not words. It was wisely pointed out that the simply getting of knowledge was of itself but little service. "Add to your faith knowledge," was correct as far as it went; but the practice and application of the knowledge could only make it really useful to ourselves or for others. And the happiness all parties desire the world to possess will come when man lives obedient to the laws that govern his life.

The very instructive address was closed with an appeal to the higher feelings of the auditors to help forward the salvation of all in bonds, to overcome all selfishness, and by an intelligent study of that only reliable book, the book of Nature, learn how, by fulfilling Nature's laws, to save themselves from misery and suffering, and thus become fitted for the life hereafter.

Several very intelligent questions were put by friends present, and aptly replied to by the controls; and a cordial vote of thanks was passed to the guides of the medium, who appropriately acknowledged it. The meeting was then closed.

ORIGIN OF MODERN SPIRITUALISM IN BARROW-IN-FURNESS.

To the Editor.—Dear Sir,—Perhaps it is not generally known to the readers of the MEDIUM that Spiritualism originated in Barrow from the circumstance of a gentleman from that locality calling at 50, Friargate. Fortunately, as the facts that have since transpired indicate, I was out at the time, so the gentleman was conducted to the sitting-room, and waited for my return.

Whilst waiting, however, he improved the time by reading some Spiritualistic literature that was lying upon the table, became deeply interested in the subject of Spiritualism, and as his time was expired before my return, he took leave of Mrs. Foster, by saying, "I must know more of this subject than I do now, and shall write to Mr. Foster." He wrote accordingly, and I replied to his objections. A correspondence ensued, which continued for some time, indeed until he had no more objections to offer, when I informed him what to do, to form a circle himself; he did so, and was the first to be controlled. From that time to the present, Spiritualism has withstood the opposition of its enemies, and its state now is clearly indicated in Mr. Walmsley's letter, which appeared in the MEDIUM lately. May it still go on and prosper.—Yours, &c.

E. FOSTER.

50, Friargate, Preston, May 20, 1879.

SEANCES are held every Saturday evening at Quebec Hall, 25, Quebec Street, at 8 o'clock, at which Mr. Webster is medium, who gives many remarkable tests. The usual quarterly tea-meeting will be held on Sunday, June 8th. Tickets 1s. each.

ASHTON-UNDER-LYNE.—On Sunday, June 8, Mr. E. W. Wallis, of Nottingham, will deliver two trance addresses, in the Hall of Freedom, Fleet Street. At 2.30, the afternoon subject will be: "Is the Death of Jesus beneficial to Humanity? if so, in what way?" The Sunday evening's discourse is entitled: "Saints and Sinners; who are they?" To commence at 6.30.—WM. AVERY, Secretary.

THE PORTOBELLO CIRCLE.

On Saturday evening, May 24th, we attended a sitting of the Portobello Circle, and were kindly received.

The mediums, Mr. John Young and Mr. James Ellison, are miners; they have materialisations and other physical phenomena. The circle on the occasion of our visit consisted of fourteen sitters, five of whom were strangers. Mr. Livingston, under the influence of his guides, opened the meeting and arranged the sitters. The mediums entered the cabinet, and the light was turned down a little, but was sufficient to enable us to see all the sitters quite plainly. Before we had sat long a spirit appeared, dressed in pure white, quickly followed by another, robed in the same manner. The third spirit showed himself in a dress similar to what he wore when on earth. The mediums then joined the circle outside, and the strangers present tied them fast with ropes. The light was put out, raps were heard very distinctly, and a melodion was played above our heads by the spirits. Ultimately the mediums were unloosed without untying the ropes.

We thank the friends for allowing us to be present, and have pleasure in bearing testimony to the genuineness of the manifestations.

W. M. ALDERSON.
M. PICKFORD.
E. PICKFORD.

West Pelton, May 24th, 1879.

OBITUARY.

STORY.—Passed to spirit-life, Francis James Story, the child of Alfred T. and Rosa Story, on the 28th of May, 1879, aged 11 months.

CANNALL.—On May 25, Mrs. Cannall, medium, the beloved wife of W. Cannall, of St. John's Wood, recently deceased, suddenly left earth for her spirit-home. Mrs. Cannall had not been well for some time, but only kept to her bed one day, which was the day before her departure. Feeling a little better she got up, and in the evening expressed a wish for a spiritual meeting; a few friends dropping in at the time, a circle was formed, a chapter was read, prayer offered, and the spirit of her husband spoke through a medium a few consoling words. Her favourite hymn was then sung,—

"How sweet the name of Jesus sounds
In a believer's ear."

She then closed her eyes, and passed away with a peaceful expression on her face, thus showing that Spiritualism is the blessed thing which not only teaches us to live, but also to die. "So let me die the death of the righteous."

ELECTORAL DISABILITIES OF WOMEN.—In a speech on this subject, delivered in the House of Commons on March 7, by E. Collins, Esq., M.P., the following remarks were made:—"I happen to have a somewhat intimate acquaintance with a country that it has been the fashion to abuse in England more than I should have cared to abuse it—a country that has been charged with barbarism, want of civilisation, and I do not know how many things of that kind. I allude to Russia. With the laws and social arrangements of Russia I have a tolerably good acquaintance. What is the state of things in that country? Why it is this: that in the Assembly of Nobles—that is, proprietors of property—women have a right to vote; and to show the equity of the principles upon which the laws in respect of property are based, if a woman of the proper rank should not have the required qualification to enable her to vote, she may associate herself with others in the same position, so that the cumulative or accumulated property of those who associate themselves together gives her a right to vote. To go to a humbler class, there is another instance. There is a certain class of Communards in Russia, representatives of a system where democracy exists in its brightest form side by side with the most aristocratic personal government in the world. What is the position of the women in these Communards? Why it is this: that every woman who is the head of a family—that is, a woman who possesses a share in the communal property that has not been divided amongst her children—has a right not alone to vote at their meetings or take a part in their proceedings, but she has a right to speak in the Assembly, and express any opinions she may consider it in the interests of herself and her family to express. And there is again—I hope I do not bore the House by going into these matters, but there is a great deal of stress laid upon this subject, and this, together with the fact that there are probably few in this House so well acquainted with the country of which I am speaking as I am myself—there is again a system of local government at which women are represented. I refer to the provincial councils or zemstvos, for the members of which women have a right to vote, whether they are married or unmarried, provided they have attained the age of 21. All this I have stated in answer to the argument that no civilised country in Europe has given women what is alleged to be so exceptional and strange a right as that which we contend for—for the intelligent and educated women of the country. I will go one step further, and tell the House that not alone in the matter of votes, but in the matter of property—and this I should like to impress upon the House—every woman in Russia who is possessed of personal estate or personal property, whether she marries or remains unmarried, has for the whole of her life an absolute right over that property. Her husband has no power whatever to deal with it in any way, or to interfere with her in the management of it. If she wishes to give up the control of it to him, she has to do so as she would yield it to a stranger. Well, I have no doubt whatever that the zealous and intelligent opponents of this resolution will tell me that the condition of things to which I have been referring, as regards the right of voting and the right of possessing property, results from the condition of Russia, from the fact that it is semi-barbarous and uncivilised. Well, if that be the case with regard to Russia, let us take the converse side of the picture. I will take, for the purpose of supporting my view, a country that we are in the habit of referring to, and upon which our attention has every day and every hour been concentrated recently—namely, Zululand. What is the condition of things there? As regards the position of women it is this: that every man who wishes to marry or to possess a wife, buys her with a certain number of cattle. That is the difference between the two countries. Will it be contended that Russia has given these privileges to women from the fact of her not being civilised?

If so, what will be said of Zululand?—one is civilised, and the other is barbarous. How does England compare with these two countries? It is like neither one nor the other. We do neither the one nor the other—neither give these privileges to our women, nor buy our wives. As I have pointed out in my argument, in dealing with the property of women who are about to marry, we are obliged to have recourse to stratagem for the purpose of preserving that property to them—and, in fact, adopting a course of proceeding which, if it were not sanctioned by law, we should say was neither just nor honest.

MR. MORSE'S APPOINTMENTS.

EDINBURGH.—This evening, Friday, June 6. Forresters' Hall. Evening at 8.

GLASGOW.—Sunday, June 8. Trades' Hall. Evening at 6.30. Monday, June 9. Society's Hall. Evening at 8.

LIVERPOOL.—Sunday, June 15.

MANCHESTER.—Sunday, June 22, at 2.30 p.m.

OLDHAM.—Sunday, June 22, at 6.30 p.m.

CARDIFF.—Sunday and Monday, June 29 and 30.

WALSALL.—July 1.

LOW FELL.—July 8.

NEWCASTLE-ON-TYNE.—July 6 and 7.

BULMAN.—July 10.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE SPIRITUALISTS' Pic-Nic, Dunnish Booth Farm, Broadley, June 7.

ASHTON-UNDER-LYNE.—Hall of Freedom, Fleet Street. June 8, at 2.30; subject: "Is the Death of Jesus Beneficial to Humanity?—If so, in what Way? At 6.30; subject: "Saints and Sinners: Who are They?"

NEWCASTLE-ON-TYNE.—Sunday and Monday, June 15 and 16. See Society's notice below.

LOW FELL.—Arrangements pending for June 17.

EDINBURGH.—Arrangements pending for June 18 and 19.

LANCASHIRE COMMITTEE'S Monthly Engagement, June 22 to 30 inclusive.

OSSETT.—Anniversary Services, July 5, 6, and 7.

SOWERBY BRIDGE.—Anniversary Services, July 13.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR JUNE.

Sund., June 8, 6.30 p.m. Inspirational Address ... Mr. W. Westgarth.

" " 15, 2.30 p.m. "Sin and its Consequences: are they Eternal?"* Mr. E. W. Wallis.

" " 15, 6.30 p.m. "Sinners and Saints: how to know them"* ...

Mond, " 16, 7.30 p.m. "Human Needs Supplied by Spiritualism"* ...

Sund., " 22, 6.30 p.m. Normal Address ... Mr. J. Mould.

" " 29, 6.30 p.m. Trance Address ... Miss E. A. Brown.

SPECIAL NOTICE.—The Lectures marked thus (*), by Mr. Wallis, will be held in the Mechanics' Institute; all the others in the Society's own Lecture Room.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

Tuesday, " 8 p.m.—"Physical Manifestations."

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Friday, Seance, 8 p.m.—Clairvoyant and Writing Communications by Mme. d'Esperance.

Saturday, 8 p.m.—Developing Circles for Members and Friends (free)

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last Mr. C. Hunt delivered a lecture upon "Future Punishment." On the following Tuesday a discussion was opened upon the same subject, introduced by Mr. F. Wilson.

On Sunday next, June 8th, the usual quarterly tea will take place. Tickets 1s. each.

On Tuesday evening next, June 10th, at 8.30, Mr. J. Hocker will give a lecture, to men only, upon "The Contagious Diseases Acts." Admission free.

FLORAL DISPLAY.—A floral display and sale of useful and fancy articles will be held at Quebec Hall, 25, Great Quebec Street, Marylebone Road, close to Baker Street Station, on Wednesday and Thursday, 18th and 19th of June, under the kind patronage and assistance of, Mrs. FitzGerald, Mrs. Schweizer, Mrs. A. Maltby, Miss Dicksons, Mrs. Carshore, Mrs. Slater, Mrs. Fletcher, and other ladies. Gifts of any form, money, or articles for sale, will be gladly received by the ladies, or J. M. Dale, 50, Crawford Street, Bryanston Square, W., who will gratefully acknowledge same, and furnish any further information. The object being to wipe off a small standing debt, and assist the members of the Marylebone Association of Inquirers into Spiritualism in improving the accommodation of the hall. Open each day, from 12 a.m. until 10 p.m. Admission 6d.

MR. WALLACE, the pioneer medium, expects to visit Yarmouth in a few days, and would be pleased to receive invitations on the road. He is open to engagements, either publicly or privately, in any part of the United Kingdom. All communications to be addressed to 329, Kentish Town Road, London.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 8.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JUNE 9.—6, Field View Terrace, E. Seance at 8, Members only.
 TUESDAY, JUNE 10.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JUNE 11.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JUNE 12.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 8, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 8, Church Street, doors closed 6.30 p.m.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
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